CHINA

DESCRIBED BY GREAT WRITERS

ESTHER SINGLETON

Emery, Bird, Thayer

CHINA

BOOKS BY MISS SINGLETON

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HOW TO VISIT THE ENGLISH CATHEDRALS.

GREAT WALL, CHINA

CHINA

As *Described* by Great Writers

Collected and Edited by

ESTHER SINGLETON

Author of "Turrets, Towers and Temples," "Great Pictures," "A Guide to the Opera," etc.

WITH NUMEROUS ILLUSTRATIONS

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Preface

POPULAR opinion with regard to China is rapidly changing as this strange world is becoming better known. Even now, it may be almost termed an untravelled country, although of late years the tourist and artist have been extending their adventures farther afield. Mr. Liddell, who, in his beautiful book *China: its Marvel and Mystery* (London, 1909), has given many delightful pictures with both pen and brush, says:

"China is such a vast country, and holds such wealth of beauty and interest that an artist might spend years and then only have taken the cream from each place. . . . I venture to think that if Europeans could but see more pictures, realistically painted, of the natural and created beauties of that great Empire, they would form a better opinion, not only of the country, but of the civilization and very high artistic sense of the people. . . . My visit to Japan was but a short one, . . . but I could not help comparing the two countries artistically, very much (from my point of view) in favour of China, which, with increased facilities for travelling, will become a great holiday ground for, at any rate, the wealthier traveller."

Another artist, Mortimer Mempes, writes: "The traveller in China is impressed with the vastness of its extent, the fertility of its various countries, the grandeur of its rivers, the beauty and boldness of its bridges, the strength of its city walls, the contrast of wealth or squalor in the cities, the untiring industry of the people. A more detailed knowledge compels admiration for their proficiency in arts and crafts."

It is manifestly impossible in a book of this size to give a detailed description of eighteen provinces covering a million and a half square miles in which there are no less than four thousand walled cities! I have, therefore, had to limit my selections to a few of the best-known places and leave the rest to general articles.

The inhabitants of the Flowery Kingdom are almost less known than the country itself. Like everything else in this curious country, their character is paradoxical and hard for the Westerner to comprehend. Not comprehending, he is naturally lacking in sympathy. In this topsy-turvy land one of the obstacles to mutual understanding is the relation of man to his ancestors and the spiritual world. The whole of Chinese life revolves around this. One of the authors quoted in this book notes: "The Chinaman obviously believes that a man's soul is immortal and that its welfare has the very closest connection with the welfare of his descendant. The commercial man will tell you that the Chinese are materialists—people who have no faith; and yet, with glorious inconsistency, he will explain that the

difficulty of using Chinese labour abroad is that even the commonest coolie demands that his body shall be repatriated and shall lie in some place which will not hinder his son doing filial worship to his spirit."

Another stumbling-block is the envelope of etiquette that surrounds everything—etiquette developed through and by centuries of practice.

"Much of the falsehood to which the Chinese as a nation are said to be addicted," says Mr. Holcombe, "is a result of the demands of etiquette. A plain, frank 'no' is the height of discourtesy. Refusal or denial of any sort must be softened and toned down into an expression of regretted inability. Unwillingness to grant a favour is never shown. In place of it there is seen a chastened feeling of sorrow that unavoidable but quite imaginary circumstances render it wholly impossible. This habit of repression and misrepresentation of feeling has given the outside world the idea that, as a nation, the Chinese are stolid, indifferent, and lacking in nerves. Such is not the case. They are keenly sensitive, proud, and passionate. As might be expected, when, under a provocation too great for endurance, they give way to their feelings, the result, whether it be grief or anger, is as extreme and unreasonable, from our standpoint, as their ordinary suppression of emotion is absurd and unnecessary. It is difficult, perhaps unfair, to judge them in this regard, since their standard is absolutely different from ours. They have covered themselves with a lacquer of courtesy and etiquette so thick and highly pol-

ished that the real fibre of character lying underneath is discovered only upon very rare occasions. Half the world believes that the lacquer covers nothing valuable, or containing the finer qualities of manhood."

One of the most illuminating essays in this book is Wu Ting Fang's *Civilization of China* delivered before the Universal Races Congress held in London in 1911. In this we gain something like a clear insight into the social and moral code of the most venerable civilization in existence.

The people of the different provinces vary greatly, and there is no uniform tongue to bind them together; but now that China is awakening the Chinese of the Mandarins is being taught everywhere, and before long the Chinese people will speak one common language. The interesting extract by H. Borel shows the growing tendency towards the development of national consciousness. The composition of a ten-year-old Chinese boy regarding the needs of China and her future destiny, cited on page 87, is most instructive.

The eyes of the world are upon China—awakening more and more every day. China is, perhaps, the most fascinating of all countries to the student of men, manners and events. Lord Weardale says:

"In less than twenty years we have witnessed the most remarkable awakening of nations long regarded as sunk in such depths of somnolence as to be only interesting to the Western world because they presented a wide and prolific

field for commercial rivalries, often greedy, cruel and fraught with bloodshed in their prosecution, but which otherwise were an almost negligible quantity in international concerns.

"How great is the change in the lifetime of a single generation, when, to select two instances alone, we contemplate the most remarkable rise of the power of the Empire of Japan, the precursor, it would seem, of a similar revival of the activities and highly developed qualities of the population of the great Empire of China.

"Nearer and nearer we see approaching the day when the vast populations of the East will assert their claim to meet on terms of equality the nations of the West, when the free institutions and the organized forces of the one hemisphere will have their counterbalance in the other, when their mental outlook and their social aims will be in principle identical; when, in short, the colour prejudice will have vanished and the so-called coloured races shall no longer merely meet in the glowing periods of missionary exposition, but, in very fact, regard one another as in truth men and brothers."

The punctilious courtesy, (which includes the banishment of all disagreeable, offensive, or even awkward subjects of conversation), the generosity, patience and contentment of the very poor, the respect of the young for the old and the reverence of all for the uncomprehended world of spirits, certainly point to a high order of civilization. We may note, in conclusion, that in the language of flowers and

emblems the peony, bamboo and lotus, appearing so frequently in art and decoration, stand respectively for "wealth," "peace" and "the perfect gentleman,"—all three of which it is a Mandarin's ambition to attain.

E. S.

New York, September, 1912.

CONTENTS

PART I

THE COUNTRY AND ITS PEOPLE

PAGE

THE COUNTRY AND ITS PEOPLE 1
Sir Henry Arthur Blake

CHINA AND THE CHINESE 8
Alexis Krausse

HISTORY 26
Edward Harper Parker

DR. SUN YAT SEN AND THE CHINESE REVOLUTION . 50
J. Ellis Barker

THE CIVILIZATION OF CHINA 74
Wu Ting-Fang

THE AWAKENING OF CHINA 82
H. Borel

WHAT HAS AWAKENED CHINA 91
Lord William Gascoyne-Cecil

PART II

DESCRIPTIONS

THE CITIES OF CHINA 101
Lord William Gascoyne-Cecil

CHINESE STREETS 108
John Henry Gray

PEKING 118
Pierre Leroy-Beaulieu

THE TEMPLE OF HEAVEN 126
T. Hodgson Liddell

THE SUMMER PALACE 133
T. Hodgson Liddell

THE MING TOMBS AND GREAT WALL . . . 140
Pierre Leroy-Beaulieu

NANKING AND THE MING TOMB 146
J. de J.

SHANGHAI 153
T. Hodgson Liddell

NINGPO 162
Arthur Evans Moule

HONG KONG 169
T. Hodgson Liddell

CANTON 176
T. Hodgson Liddell

CH'ÊNG-TU 183
R. F. Johnston

MOUNT OMEI 189
R. F. Johnston

PART III

MANNERS AND CUSTOMS

THE LANGUAGE 197
Chester Holcombe

THE LITERARY AND MANDARIN CLASS . . . 212
Pierre Leroy-Beaulieu

HONOURARY DISTINCTIONS 221
Henry Charles Sirr

RELIGIONS IN CHINA 228
Lord William Gascoyne-Cecil

ANCESTOR WORSHIP 238
R. S. Gundry

ETIQUETTE AND CEREMONY 245
Chester Holcombe

WOMEN AND MARRIAGE 257
Henry Charles Sirr

THE POOR IN CHINA 267
Chester Holcombe

DRESS 275
Henry Charles Sirr

AMUSEMENTS 284
J. Dyer Ball

FESTIVALS 290
Sir Henry Arthur Blake

FEAST OF LANTERNS 296
John Henry Gray

HOTELS, INNS AND RESTAURANTS 300
John Henry Gray

A MANDARIN'S DINNER PARTY 308
Henry Charles Sirr

FLOWERS AND GARDENS 314
J. Dyer Ball

AGRICULTURE AND FISHING 320
Sir Henry Arthur Blake

BOATS 326
John Henry Gray

PART IV

ART

THE DRAGON AND OTHER EMBLEMS . . . 336
J. Dyer Ball

ARCHITECTURE 342
Robert K. Douglas

PAGODAS 352
John Henry Gray

PORCELAIN AND POTTERY 361
J. Dyer Ball

COINS AND ART 376
Robert K. Douglas

INDUSTRIAL ARTS 383
Henry Charles Sirr

ILLUSTRATIONS

The Great Wall	*Frontispiece*		
Monumental Arch, near Soo-Chow	*Facing page*		2
Chinese Doorway, Canton	"	"	8
Taou-Kwang Reviewing Guards at Palace, Peking	"	"	26
Village on Soo-Chow Creek	"	"	50
Ancient Tomb with Stone Figures	"	"	74
Koolangsen, Amoy	"	"	82
Emperor's Summer Palace, near Peking	"	"	92
Inn-Yard, Peking	"	"	102
Palace near Hong Kong	"	"	108
A Peking Cab	"	"	118
Temple of Heaven, Peking	"	"	126
Grand Pailau, Summer Palace, Peking	"	"	134
Avenue Leading to Ming Tombs, Peking	"	"	140
Avenue Leading to Ming Tombs, Nanking	"	"	146
Shanghai from the Harbour	"	"	154
Chinese Merchants	"	"	162
Hong Kong and Harbour	"	"	170
Canton Showing Whampoa and Floating Dwellings	"	"	176
Group of Cantonese	"	"	178
Szechwan Highway	"	"	184
Summit of Mount Omei	"	"	190

Chinese Mandarin	*Facing page*		212
Confucian Temple	"	"	228
Chinese Funeral Procession	"	"	238
Chinese Officials	"	"	246
Bride Receiving Presents	"	"	258
Chinese Itinerant Merchants	"	"	268
Chinese Ladies	"	"	276
Kite-Flying	"	"	284
Festival of Dragon-Boat	"	"	290
Inn near Peking	"	"	300
Dinner-Party at a Mandarin's House	"	"	308
Tea-Gardens, Soo-Chow	"	"	314
Ground the Emperor Ploughs	"	"	320
Hong Kong Harbour	"	"	326
Pagoda near Shanghai	"	"	342
The Porcelain Pagoda, Nanking	"	"	358
Old Tea House, Shanghai	"	"	362
Feeding Silkworms	"	"	384

THE COUNTRY AND ITS PEOPLE

SIR HENRY ARTHUR BLAKE

THE continuous territory in Asia over which China rules or exercises a suzerainty is over 4,200,000 square miles, but China Proper, excluding Manchuria, Mongolia, Tibet and Turkestan, consists of eighteen provinces, covering an area of 1,530,000 square miles, with a population of about 410,000,000, or about twelve and a half times the area of the United Kingdom, and ten times its population.

This area is bounded on the west by southern spurs from the giant mountain regions of Eastern Tibet, that stretch their long arms in parallel ranges through Burma and Western Yunnan, and whose snow-clad crests send forth the great rivers Salween and Mekong to the south, the Yangtze and Yellow Rivers to the east, to fertilize the most productive regions on the surface of the globe.

It is this conformation that has so far presented an insurmountable barrier to the construction of a railway from Bhamo in Burmese territory to the high plateau of Yunnan, from whence the province of Szechwan, richest of all the eighteen provinces in agricultural and mineral wealth, could be reached. Some day the coal, iron, gold, oil and salt of Szechwan, will be exploited, and future generations may

find in the millionaires of Szechwan Chinese speculators as able and far-seeing as the financial magnates who now practically control the destinies of millions in the Western world.

The portion south of the Yangtze is hilly rather than mountainous, and the eastern portion north of that great river is a vast plain of rich soil, through which the Yellow River, which from its periodical inundations is called China's Sorrow, flows for over five hundred miles.

In a country so vast, internal means of communication are of the first importance, and here China enjoys natural facilities unequalled by any area of similar extent. Three great rivers flow eastward and southward—the Hoang-ho, or Yellow River, in the north, the Yangtze in the centre, and the Pearl River, of which the West River is the largest branch, in the south. The Yangtze alone with its affluents is calculated to afford no less than 36,000 miles of waterways. The river population of China comprises many millions, whose varied occupations present some of the most interesting aspects of Chinese life.

The population of China is composed of different tribes or clans, whose records date back to the dynasty of Fuh-hi, 2800 B. C. Sometimes divided in separate kingdoms, sometimes united by waves of conquest, the northern portion was welded into one empire by the conqueror Ghengis Khan in A. D. 1234, and seventy years later the southern portion was added by his son, Kublai Khan, who overthrew the Sung dynasty. It was during his reign that China was

MONUMENTAL ARCH, NEAR SOO-CHOW

visited by Marco Polo, from the records of whose travels we find that even at that time the financial system of the Far East was so advanced that paper money was used by the Chinese, while in the city of Cambaluc—the Peking of to-day—Christian, Saracen, and Chinese astrologers consulted an astrolable to forecast the nature of the weather, thus anticipating the meteorological bureaux of to-day.

There are, however, still districts in the southern portion of China where the aboriginal inhabitants have never accepted the position of complete incorporation with the Chinese neighbours. In the mountain district, between the provinces of Kwangtung and Hunan, a tribe exists known as the Yu people, in whose territory no Chinese officials are permitted to reside, nor do they allow strangers to enter their towns, which are built on crags difficult of access and capable of offering a stubborn resistance to attack. Their chief occupation is forestry, the timber being cut during the winter and floated down the mountain streams when in flood. Their customs are peculiar. Among them is the vendetta, which is practiced by the Yu alone of all the people in the Far East. But no woman is ever injured; and even during the fiercest fighting the women can continue their work in the fields with safety. Their original home was in Yunnan and the western part of Kwangsi, from whence they were driven out by the Chinese in the time of the Sung dynasty. The Yu, Lolos, Miao-tse, Sy-fans, etc. (all Chinese names expressive of contempt, like our "barbarians"), are stated by Ma-tonan-

lin and other Chinese historians to have been found inhabiting the country when, six thousand years ago, it was occupied by the ancestors of the Chinese, who came from the northwest. The savage inhabitants were gradually driven into the hills where their descendants are still found. Their traditions point to their having been cannibals. Intermarriage with the Chinese is very rare, the Chinese regarding such a union as a *mésalliance*, and the aboriginal peoples as a cowardly desertion to the enemy. The embroideries worked by the women are different from those of the Chinese and, I am informed, more resemble the embroideries now worked at Bethlehem. They are worked on dark cloth in red, or sometimes red and yellow.

After the time of Kublai Khan, succeeding centuries found the various divisions of the Chinese again disunited in accordance with a very old Chinese proverb frequently heard at the present day: "Long united we divide: long divided we unite"; but the final welding took place under Shun-chi, who established the Tsing dynasty in 1644, and imposed upon all Chinese people, as a permanent and evident mark of subjection, the shaving of the front portion of the head and braiding of the back hair into a queue after the Tartar fashion—an order at first resented bitterly, but afterwards acquiesced in as an old custom. To this day the removal of the queue and allowing the hair to grow on the front portion of the head is regarded as a casting off of allegiance to the dynasty. In the Taiping rebellion that raged in the southern provinces from 1850 to 1867, and

which down to its suppression by Gordon and Li Hung Chang is computed to have cost the lives of twenty-two and a half millions of people, the removal of the queue and allowing the hair to grow freely was the symbol adopted by the rebels.

To secure the empire against future risings, the Manchu conquerors placed Tartar garrisons in every great city, where separate quarters were allotted to them, and for two hundred and sixty years these so-called Tartar soldiers and their families have been supported with doles of rice. They were not allowed to trade, nor to intermarry with the Chinese. The consequence was inevitable. They have become an idle population in whom the qualities of the old virile Manchus have deteriorated, and supply a large proportion of the elements of disorder and violence. Of late, the prohibition against entering into business and intermarrying with the Chinese has been removed, and they will ultimately be absorbed into the general population.

From the point of view of a trained soldier these Tartar "troops" were no more than armed rabble, with the most primitive ideas of military movements; but in the north the exigencies of the situation have compelled the adoption of Western drill, adding immensely to the efficiency but sadly diminishing the picturesqueness of the armies—for there is no homogeneous territorial army, each province supplying its own independent force, the goodness or badness of which depends upon the energy and ability of the viceroy.

The pay of a Chinese soldier is ostensibly about six

dollars a month, which would be quite sufficient for his support were it not reduced to about half that amount by the squeezes of the officers and non-commissioned officers through whose hands it passes. He receives also one hundred pounds of rice, which is not always palatable, the weight being made up by an admixture of sand and mud to replace the "squeeze" by the various hands through which the rice tribute has passed.

While under arms he is clothed in a short Chinese jacket of scarlet, blue, or black, on the front and back of which are the name and symbol of his regiment. The sleeves are wide and the arms have free play. The shape of the hat varies in every corps, the small round Chinese hat being sometimes worn, or a peakless cap, while some regiments wear immense straw hats, which hang on the back except when the sun is unduly hot. The trousers are dark blue of the usual Chinese pattern, tied round the ankles. The costume is not unsoldierlike, and when in mass the effect is strikingly picturesque; but it must not be inferred that all the men on a large parade are drilled soldiers. An order to the officer commanding to parade his corps for inspection not seldom interferes seriously with the labour force of the day. He draws the daily pay of, say, two thousand men, but his average muster may not exceed three hundred. This is a kind of gambling with Fortune at which China is disposed to wink as being merely a somewhat undue extension of the principle of squeeze that is the warp and woof of every Chinese

employee, public or private. But he must not be found out; therefore seventeen hundred coolies are collected by hook or crook, and duly attired in uniform, possibly being shown how to handle their rifles at the salute. The muster over, the coolies return to their work, and the arms and uniform are replaced in store until the next occasion.

The officers are chosen from the better classes, except when a more than ferocious robber is captured, when sometimes his supposed bravery is utilized by giving him an army command. The young officers undergo some kind of elementary training. That Chinese troops are not wanting in bravery has been proved; and if properly led a Chinese drilled army of to-day might prove as formidable as were the hosts of Ghengis Khan, when in the Thirteenth Century they swept over Western Asia and into Europe as far as Budapest.

It has been stated that the empire has been welded together by its conquerors, but perhaps it would be more correct to say that it coheres by the almost universal acceptance of the ethics of Confucius, whose wise precepts—delivered five hundred years before the birth of Christ—inculcated all the cardinal virtues and included love and respect for parents; respect for the Prince; respect for and obedience to superiors; respect for age and courteous manners towards all. He held that at their birth all men were by nature radically good, but "as gems unwrought serve no useful end, so men untaught will never know what right conduct is."

CHINA AND THE CHINESE

ALEXIS KRAUSSE

CHINA with its dependencies occupies nearly a third of the Asiatic Continent. Nominally one vast kingdom, the territories comprised have the cohesion of neither race, nor constitution, nor religion. The people of Manchuria are the opposites of those of Tibet; nor is there aught in common between the men of Hunan and those of Kansu. In accordance with the paradoxical principle which underlies most things Chinese, the Empire is itself a dependency of a subject state, since the Emperor is a descendant of the Manchu insurgents who conquered the eighteen provinces of China proper in 1644. To give a general idea, the land may be spoken of as a vast slope stretching from the table-lands of Tibet and the Koko Nor to the Pacific Ocean. In the territory comprised in this far expanse, which covers an area of 4,218,401 square miles, there is to be found every description of physical feature and climate, from the snow-clad mountains of Yunnan to the alluvial plains of the maritime provinces, and from the tropical region of Kwangtung to the temperate margin of the Gulf of Pechili.

The most noteworthy characteristic of China proper is the remarkable system of rivers, which provides a ready

CHINESE DOORWAY, CANTON

means of communication in nearly every direction; and it is a curious instance of the want of logic inherent in the Chinese mind that these natural highways are so rarely utilized as boundaries of the different districts into which the country is divided.

The eighteen provinces comprised in the kingdom of China, known also as the "Flowery Land" and the "Middle State," may be conveniently divided into four divisions. On the north are Kansu, Shensi, Shansi and Chili. Inland, forming central China, are Sechuan, Hupeh, Honan, Anwei, Kweichau, Hunan and Kiangsi. On the southern border are Yunnan and Kwangsi, and on the east are the maritime provinces Shantung, Kiangsu, Chekiang, Fukien and Kwangtung. The smallest of these, Fukien, is rather bigger than Ireland; and the most extensive, Sechuan, is nearly half as large again as the British Isles. In its physical aspect, China proper may be divided into two spheres. On the north and east sides the land is generally level and productive. On the west and south it is much cut up by mountain ranges, some of them of great height, bare and precipitous. The mountainous districts are rich in mineral deposits, and teem with natural produce, while the low-lying lands comprise a soil so fertile as to produce in many districts three crops a year.

The rivers of China are of the utmost importance to the Empire, inasmuch as they afford what is practically the only means of communication between the different territories. Roads are few and bad, the highway consist-

ing, in most instances, of the merest track and in the alluvial lands and those districts in which the loess beds are situated, the paths are often knee-deep in mud. The great rivers, however, with their numerous tributaries and canals, traverse the Empire in every direction, and afford a cheap and ready means of transport, which has rendered the vast trade of the country possible. The rivers of China are known by a variety of names each one receiving various appellations in different portions of their course. The word river is represented by two distinct terms : those in the north being called Ho, and those in the south Kiang or Chiang. Thus Hoang Ho signifies Hoang River, and the Yangtze Kiang, Yangtze River, facts which serve to exhibit the ignorance of persons who refer to the Yangtze Kiang River, and thus show that they are unaware of the signification of the words they use.

The most important of the rivers of China are the Yangtze, the Hoang, the Si, the Pei and the Min. The Yangtze Kiang ranks third in size among the rivers of the world. It rises in the table-land of Tibet, and, after a tortuous course, enters China near Batang, whence it traverses the provinces of Sechuan, Yunnan, Hupeh, Anwei and Kiangsu. Its total course covers more than 4,000 miles, and it is navigable by large vessels for more than 1,000 miles from its estuary. The Yangtze Kiang receives a number of tributaries of which the Kia-ling and Han are the most important. It also affords communication with two lakes of considerable extent. The most

remarkable feature in connection with the Yangtze is the extraordinary variation in its level, which alternates as much as 100 feet in the higher reaches, where the banks narrow and confine the stream within a series of remarkable gorges and fifty feet at Hankow, where the river is more than a mile wide. These phenomena are due to the summer melting of the snows on the Tibetan plateau, where the river takes its rise at a height of more than 15,000 feet, and the water rushes down in a flood, which at times submerges the country over a breadth of twenty miles. The same extremes are to be noted in the other rivers which rise on the great table-land, known as the "roof of the world," especially in the case of the Hoang Ho or Yellow River, which has long since earned for itself the title of "China's Sorrow." This river, rising in close proximity to the Yangtze, takes a more northerly course, and after skirting the Mongolian plateau, passes through the great plain of China and enters the sea in the Gulf of Pechili. It has a course of nearly 3,000 miles, and is quite unnavigable, except over a portion of its lower reaches, and, even here, vessels are hindered from ascending the stream by shoals and other difficulties. This river is peculiarly subject to floods, which submerge whole provinces, and it has more than once entirely changed its course which is to-day some 300 miles north of the bed it occupied in 1854. The last occasion in which the Hoang Ho escaped its banks was in 1887, when, owing to an embankment giving way, whole towns and villages were destroyed, hundreds of thousands

of people were drowned and several millions rendered destitute. A great plain, half as large as Scotland and densely populated, was suddenly, without warning, turned into a raging sea. The Governor of Honan, the province most affected, stated, in his official announcement of the visitation: "Nearly all the people have been drowned in the districts reached by the water," and the Peking correspondent of *The Times* placed the number drowned at not less than a million. The final estimate issued with official sanction, and generally accepted, gives 1,600,000 as the number of people swept away; 5,000,000 as being rendered destitute.

The Si Kiang, or West River, which rises in Yunnan, is navigable for big steamers over a course of 350 miles above Canton, and is rapidly becoming one of the most important trade routes in South China. The Pei Ho, known also as the Peking River, is navigable as far as Tung Chow, 140 miles from the sea, and is the main route between the northern capital and the rest of the Empire. The Min Kiang is a much smaller river than the above named, but ranks high as a trade route, being the approach to the important city of Fuchow, and the centre of the southern tea trade of China. In addition to these waterways, there are two others, which, like the Hoang and Yangtze, rise in Tibet, and flow through a portion of Southwestern China. They are the Salween and the Mekong. Neither is navigable within the Chinese frontier. The former, after crossing the Chinese frontier at

Kunton, flows through Burma, while the latter passes by Kiang Hung into Siam, and serves as the boundary between that country and French Indo-China, until it reaches Cambodia and loses itself in the China Sea.

The most important adjunct to the rivers named was the Grand Canal, an undertaking completed more than six hundred years ago by the Emperor Chitsou, and intended to place Peking in communication with Hangchow and Canton. This undertaking, which, in daring, ranks second only to the Great Wall, runs its course from Tientsin to Chinkiang and thence to Hangchow, crossing on its way both the Hoang Ho and the Yangtze Kiang. The total distance traversed is rather over 600 miles. This wonderful engineering feat has, of late years, been suffered to fall into a very bad state of repair, and, partly owing to the change in the course of the Yellow River, partly on account of the improvement effected in steam communication by sea, the canal is used only by small junks, which are, with infinite labour, and in the face of many difficulties, propelled or hauled along its course.

Closely allied to the question of internal waterways is that of seaports, and in this respect the coasts of China are exceptionally well equipped. The whole seaboard from north to south is indented by a succession of deep bays and landlocked harbours, unsurpassed in the security they afford to shipping, and the facilities they provide for the loading and unloading of merchandise. Commencing in the Liao-tong peninsula, the southernmost province of Manchuria, we

have the remarkable harbours of Talienwan and Port Arthur. Just round the southernmost point of this promontory, known from its shape as the "Regent's Sword," is the shelter afforded by Port Adams and Society Bay. Across the gulf, one hundred miles away, is the roadstead of Chifu, and the bay of Wei Hai Wei, while beyond the projecting cape of Shantung are the enclosed harbours of Tingtze and Kiao Chou. Passing the estuary of the Yang-tze, and the Woosung River, with its port of Shanghai, we reach Nimrod Sound, the approach to Ningpo hard by Sanmoon Bay, which is in itself a harbour capable of sheltering the navies of the world. From this point to the southern border of the Empire the coast line teems with creeks and bays of the first class. Bullock Harbour, Namkuan Harbour, the Samsah inlet, and the entrance to the Min River, are all especially favoured; and the harbours of Hinghua, Amoy, Tung San, Swatow, Mirs-bay, Bocca Tigris, Sui-tung and Pakhoi are among the finest shelters for shipping in the world.

The roads of China are, as already stated, the worst in existence. When paved, they consist of blocks of stone imbedded loosely in the surface of the ground. The stones are frequently abstracted by the people for their own use, and in the hilly districts the tracks are utterly neglected, and never, under any circumstances, repaired. There are in different directions certain well-known caravan routes, which are largely patronized by traders, and, in a sense, may be regarded as public highways. Among the most

important of these is the great caravan route from Peking across the Gobi Desert to Urga and Kiakhta. There are also tracks from Peking to Shan Hai Kuan on the Manchurian frontier; to Paoting and the rich Shansi province; and the central Asian caravan route *via* Sigan in the great loess[1] country. Apart from these the trade of China is, with few exceptions, conducted by means of the waterways.

The most important of the dependencies of the Chinese Empire is Manchuria, a country about three times the size of Great Britain, and containing a population estimated at twenty-two millions. The people are mostly Chinese, the Manchus, who entered China in the Seventeenth Century, having become absorbed in the race they conquered, while the country they formerly owned has become repopulated by Chinese immigrants, with a sprinkling of Mongols and Koreans. The country is extremely mountainous except on the northwest, where the ranges of hills give way to a series of plains which merge into the Mongolian desert. It is covered in many parts with dense forests and cut up by a large number of fine rivers, mostly connected with the Amur, which separates the northern provinces of Manchuria from Siberia.

Mongolia, a vast territory, which comprises one and a quarter million square miles of territory, mostly desert, on

[1] The loess is a form of tertiary deposit, in appearance a brown, porous earth, easily pulverized, which covers the ground to an immense depth in the northwest of China. This earth possesses a fertility which is practically inexhaustible.

the northern borders of China proper, is an unproductive region, peopled by about two million nomads, of indolent habits and low intelligence.

Tibet, the most mountainous country in the world, with an average altitude of fifteen thousand feet, comprises nearly a million square miles of hill and valley interspersed with table-lands, which are mostly covered with snow. Its population is estimated at six millions, among whom are nearly one hundred thousand *lamas*, or priests, who are supported by the Government. Tibet is the head-centre of Buddhism, and the Dalai-lama,[1] who resides at Lhassa, is the high priest of the cult. Besides the mountains, the most notable feature of Tibet is the large number of important rivers which rise within its borders. Among the most notable of these are the Indus, Sutlej and Brahmapoọtra on the west, and the Yangtze, Salween and Mekong on the east. Though the country is nominally ruled by the Emperor of China, it is questionable whether the Peking Government exercises more than a nominal sway over Tibet, which has only admitted the suzerainty of the Chinese since 1648. Intercourse with the eighteen provinces is maintained by caravans, the route between Lhassa and Peking being by Sigan, Lanchau and Sining, and the journey occupies four months. Tibet is probably the least known country in the world.

Chinese Turkestan, a large and little-known territory,

[1] The Dalai-lama was driven out of Tibet in 1910 and deposed by imperial decree.

situated on the extreme west of the Chinese Empire, and wedged between Mongolia and Tibet, consists largely of desert. Owing to the great distance which separates the dependency from Peking, communication is slow and the governmental influence weak.

Jungaria, the last and smallest of the outlying Chinese provinces, is practically an appanage of Turkestan, which it closely resembles. It comprises the district of Ili, or Kuldja, so long a bone of contention with Russia, and was the scene of the Mohammedan rising of 1871. It covers an area of less than 150,000 square miles, with a population of approximately half a million.

The bonds by which these dependencies are united to China proper are of the slightest. They are the last of a number of States which at one time acknowledged the suzerainty of the Chinese throne, but to-day have become the vassals of other powers. The modern history of China is indeed but a record of the loss of empire. On every side the Celestial Kingdom has been mulcted in territory; and in addition to being bereft of regions which were once her own and which rendered tributes to her treasury, she finds herself surrounded by Western powers exerting an unwelcome but increasing influence over the government of what remains.

As might be expected in the case of a country so ill provided with roads as is China, the places at which foreigners have come into communication with the natives are for the most part situated either on the coast line or on the banks of the great rivers.

At different periods in her history, China has known three capitals in different portions of her Empire. For upwards of a thousand years, the seat of Government was at Sigan, in the fertile Wei valley, which crosses the province of Shensi. In the year 420 A. D., the imperial residence was transferred to Kienkang on the Yangtze, which thenceforth became known as Nanking, the southern capital, and there within one of the largest cities of the Empire, surrounded by strong walls, the court was held for more than eight centuries. In 1260, the Mongol Emperor Chitsou, better known as Kublai Khan, removed from the southern capital, and chose as his resting-place the city of Cambaluc, which came to be renamed Peking, or northern capital. The city stands in the middle of an extensive plain, twelve miles northwest of Tung Chow on the Pei Ho, and 160 miles from the Gulf of Pechili. It is reached by a road from Tung Chow, the town which marks the limit of navigation on the Pei Ho. It is surrounded by walls fifty feet high and sixty wide, and entered through strong gates, all of which are closed at night. The city consists of three divisions: the Chinese city, the Tartar city and the Purple Forbidden city, sacred to the Emperor and his immediate retinue. The latter is strictly guarded, and is rarely entered by any under the rank of first mandarin or viceroy. The Chinese and Tartar cities are very large, and, like all the other towns in the Empire, very dirty. The population is estimated at about a million. The streets are fairly typical, being gaily decorated but

filthy to a degree, and the condition of the streets, owing to an utter lack of either drains or supervision, is such as to disgust the visitor, and prevent his going out except in a closed chair. The most striking feature of Peking is the dust which permeates every quarter and finds its way through every interstice. Despite the unpleasantness of this nuisance, it is said to serve a useful purpose in acting as a disinfectant, an important desideratum mid such surroundings as those to be found in the Chinese capital.

The most important cities in the north of China, after Peking, are Tientsin, Paoting, Tai Yuen, Sigan, Tsinan and Chifu. In Central China, inland, are Cheng-tu, Nanchang, Changsha, and Talifu; and on the Yangtze Kiang, Chungking, Ichang Shaszi, Hankow with Wuchang, Nanking, Chinkiang, Shanghai, Hanchau, Ningpo and Fuchow. In the south are Yunnan, Nanning, Wuchau, Canton, Amoy and Swatow. Of these Peking and Nanking, the two capitals, possess an interest which is mainly historical. Of the commercial centres the chief are Shanghai, Hankow and Tientsin, being the main trade centres of South, Central, and North China respectively. Hongkong, which is British territory, and totally free from Chinese interference, is in reality the great forwarding centre for the foreign trade of China, and it is from Victoria, the capital, that the markets throughout the length and breadth of the land are supplied.

It remains to speak of the produce of the country. As will have been gathered from the foregoing, China is well supplied both with agricultural and with mineral wealth.

Foremost among the articles for which the Empire has long been famous are tea, silk, wax, cotton and rice, and these are produced in various parts of the Empire. The production of tea, though declining alike in quantity and quality, is yet considerable, and the culture of the plant and its preparation find occupation for the people in half-a-dozen provinces. The best growths are produced in the western and southern provinces, bordering on the Yangtze. The finest black tea comes from Hupeh and Hunan, a second quality hailing from Fukien, while the choicest green tea is grown in Chekiang and Anwei. Both kinds of plant prove prolific in the climate of Sechuan and Kwangtung. A considerable proportion of the leaf produced is utilized in the preparation of brick tea, which is largely exported to Mongolia and Tibet, where it is highly appreciated on account of its portability and keeping qualities. Within the limits of the Empire, tea is practically the national drink. It is not taken, as with us, at special meals, but is used as a beverage, and kept available and ready for use at all times and in every household, excepting only the very poorest.

Next in importance to tea is the production of silk, which owes its origin to Chinese ingenuity. It is on record that the care of the silkworm and the art of spinning and weaving were known to the Chinese as early as two thousand years B. C. The spinning of the silk has always been regarded as women's work, and the occupation has been followed by the wives and daughters of the people from the

earliest times. The mulberry is cultivated throughout the breadth and length of the land, and every one of the eighteen provinces produces its quota of cocoons. The silk which comes from Sechuan is, however, regarded as being the finest in texture and quality, and this commands the highest price in the market. In recent years, the old-time methods of spinning and weaving by hand have been improved on by the introduction of *filatures*, which have been established at several of the treaty ports. The ease with which cotton and hemp can be grown in the alluvial lands has always encouraged the manufacture of fabrics suited to the peculiarities of the native cotton. The Chinese cloths are, however, inferior to the machine-made article, which is gradually beating them out of the field. The culture of the opium poppy [1] has, notwithstanding the denunciation of the traffic by the Government, long been largely indulged in, and the production of the drug has, during recent years, considerably increased. Tobacco, at

[1] In 1907 an edict was issued to end opium-smoking. Lord William Gascoyne-Cecil relates that in 1907 the country was beautiful with white and pink poppy fields and in 1909 not a single poppy flower was to be seen. He adds: "Could any Western power hope to accomplish such a feat? Would the most extreme temperance reformer suggest that all public houses should be closed, that the amount of barley should be diminished every year till within ten years none should be grown, and that all the Government officials, from the Prime Minister downwards, should become total abstainers within that period? The reason of this vigorous action of China and its present success is to be attributed to two things: first, to the terrible and very real national fear that this vice will destroy the nation, as it has destroyed countless families and individuals; secondly, to the vast store of energy which enables China to accept new ideas and act vigorously on them."

first grown in Manchuria, has gradually found its way into China proper, and is now cultivated in many districts. Sugar is grown with considerable success in the southeast.

The mineral deposits of the country have not yet been thoroughly prospected; but, judged by the reports of experts who have had opportunities of surveying the surface, the land is the most richly mineralized in the world. The absence of suitable communications and the objection of the people to having the interior visited by foreigners, have hitherto stood in the way of any satisfactory opening up of the subterranean wealth which undoubtedly exists and the first promise of a change in the condition of things is to be noted in the granting of the Shansi and Honan concessions. Coal-fields abound in Chili, Shansi, Honan, Shantung, Hunan and Yunnan. These fields cover a large extent of country and the quality of the coal discovered is excellent. The deposits in Shansi are declared by the greatest living expert to be the most extensive in existence, covering many thousand square miles, and containing sufficient fuel to supply the world with all the coal it needs for thousands of years.

Nor is coal the only, or indeed the principal, mineral deposit in China. Iron is found as freely as is coal, the two being frequently found in juxtaposition. Lead, tin and mercury are produced in paying quantities, and copper abounds in Hupeh, Hunan and Shantung. Gold is worked in Manchuria, and it is known to exist in the southern provinces, while traces of silver have also been noted. Salt

workings are numerous throughout the loess beds and supply a valuable contribution to the revenue.

The Chinese are descended from the Tartars, who, thousands of years ago, peopled the great wastes of Siberia, and, by migration and intermarriage, became merged in the people of China, Mongolia, Manchuria, Korea and Japan. The parent stock was a hardy one, and besides becoming responsible for the peopling of northern and central Asia, they found their way to the south, where they implanted certain characteristics to be found to-day in the peoples of Burma, of Siam and of Tibet. The first Chinese are said to have settled in the province of Shensi, where, according to the records of the semi-mystical period of Celestial history, they appointed one Fohi to be their first ruler about three thousand years before the Christian Era, and to this reputed first monarch of future millions is credited the devising of the leading outlines of the Chinese system of moral and political economy. Though little more than his name has endured, he is supposed to have originated the Chinese calendar, to have introduced the cycle of sixty years, and to have inaugurated that love of exclusiveness and that extravagant conceit, which form to-day such strongly-marked characteristics in the Celestial character.

The original Tartar stock consisted mostly of nomad tribes. These spread and became dispersed, and, as always happens, the individuality of each set of immigrants to fresh pastures became affected by their geographical surroundings. Thus it came about that the Mongols proper, who had

settled in the northwest of Asia, and the Tunjusian or Turanian tribes, who pitched their tent in the northeast, became a rude and semi-barbarous people, shy of intercourse, and given to strife among themselves. Of these, the lowest in civilization were the Arinians, who peopled the districts of the Yenisee and the Amur Rivers, races who did not cultivate the land and who ate their meat raw. It is from these that the Manchus are descended and it is remarkable that such savage and illiterate tribes should have proved the forerunners of so fine and stalwart a race as the people of modern Manchuria.

The early history of the Chinese people is a record of civil war, rapine and robbery, and it is doubtless to the constant struggles which were indulged in that the race owes its power of organization and its administrative ability. The Chinese and their fellow Asiatics vary in physique and attributes in different parts of the Empire, but in certain characteristics they closely resemble one another. The inhabitants of China proper are the most cultivated and highly civilized of all the subjects of the "King of Heaven." They possess a literature essentially refined, a love of learning non-existent elsewhere, and a regard for law and order admirable in its consistency. The Mongols, on the other hand, lack all these attributes, the only strong point of which they can boast being a simplicity of taste and love of peace. The Tibetans, like the Mongolians, to whom they are nearly akin, resemble the Burmese rather than the Celestials. They are an indolent race, given to pleasure

and practicing polyandry. The Siamese, Annamese and Shans, all of Chinese descent, possess the civilization of their ancestors without their strong character. They are vain, weak, and effeminate, and in Tonkin and the adjoining French territories, which have been brought under an injudicious governmental system, they are becoming treacherous, mean and dangerous to those with whom they are brought into contact.

The characteristics of the population of the eighteen provinces vary greatly. The people of northern China are a more stalwart and hardy tribe than those of the south, while the race which is located along the coast line between Shanghai and Canton differs alike in language and in customs from the rest. The inhabitants of Chili and Shansi are strongly opposed to foreign intercourse, and do not hesitate to annoy or even ill-use the stranger within their gates. In Shantung and Anwei the people are more peaceably inclined, and altogether more tolerant of the "barbarians." The most typical of the pure Chinese are to-day to be found in the province of Hunan where the people possess a finer physique and more highly-developed intelligence than elsewhere. These are, however, the most exclusive of the Chinese, intolerant to a degree, and always ready to attack the foreigner. The character of the Celestial, like most things connected with his country, is paradoxical. The Chinese possess many attributes which are in themselves admirable. On the other hand, they evince certain shortcomings which are proportionately despicable.

HISTORY

EDWARD HARPER PARKER

THE semi-historical period, as distinguished from the semi-mythical period, begins about 1100 B. C., and now it is that we find a new dynasty has to cope with northern Tartars as well as western Tibetan invaders, who were the chief bane of earlier dynasties; in fact, this dynasty, which was practically invited in by the people, owing to the misrule of the ejected Chinese monarch, is described as being of "Western stranger" origin—a term which sounds much more suggestive than it really is, for no great distance is meant. At this moment all China south of the Yangtsze, all the Upper Yangtsze valley and the Shantung promontory, were still in the hands of barbarian tribes. Nothing was yet known of Mongolia, Manchuria, Corea, Japan, Tonquin, Tibet, or Kokonor. The condition of China was much like that of the Roman Empire after the conquest of Italy, but previous to the Punic wars. In Europe there was some vague notion of Britain, Germany, Spain, France, the barbarians of the Danube, and so on, all of which peoples, if strange to the Romans and Italians were at any rate of Aryan race like themselves. Rome had usurped the Greek place in civilization and was confronted with Semitic and Hamitic rivals to the south, in

TAOU-KWANG REVIEWING GUARDS AT PALACE, PEKING

shape of Carthage and Egypt. In China it is not to be doubted that the unconquered tribes to the south were, as they still are, of tone-using, monosyllabic race, akin to the Chinese. The more westerly and new dynasty usurped the old one's place in civilization and was confronted with Turanian rivals to the north. Rome's expansion was northwards amongst her own kind: her truly foreign foes lay southward across the seas. China's expansion was southwards amongst her own kind: her truly foreign foes lay northward across the deserts. The policy of the new dynasty was to parcel out the "middle kingdom" (which is still the current name for China) into fiefs or principalities, the Emperor receiving a moderate province to his own direct rule, and exercising over his feudal relatives a sort of loose supervision akin to that which the Popes of the Middle Ages practiced over European States. Copies of all the most important vassal-state archives and chronicles were preserved at the imperial capital, which also issued ceremonial, astrological, and other functional directions and rules. There is evidence to show that many dialects were spoken then, as now, and that the methods of writing, whilst maintaining a general resemblance, differed in slight detail in the various States. Documents were scratched with a style upon thin tablets of wood or bamboo, almost as we may see at this day the Hindu bankers scratching their accounts upon dried palmyra leaves. Hence books were cumbrous and expensive, and recorded knowledge was necessarily confined (as with ourselves during the

Middle Ages) to a very limited official and literary class. Parts of Manchuria were now conquered, but political dealings with that region were subsequently confined to the principality situated about modern Peking, and have no important bearing on general or imperial history.

There are fairly trustworthy accounts or traditions that about B. C. 977 a Chinese Emperor made a great military tour of inspection over Mongolia and the highroads to the West; there is specific mention of *kumiss*, or mares' milk, and of a mountain known to be near modern Urga and the Russian town of Kiachta. In the whole of Chinese history and tradition there does not seem to be the faintest hint of any knowledge of the Great West anterior to this. Though we have thousands of clay inscriptions in London, some of them 6,000 years old, not even the mere mention of writing on clay ever once occurs in Chinese tradition, so that we must wait for specific evidence before we couple Chinese culture with Akkadian. This travelling Emperor seems to have lost the old influence over the Tibetan tribes on his frontier, and about B. C. 874 the westernmost principality of Ts'in first secured that influence, and then separated from the Chinese federal system altogether. A few years later we find the Emperor approving one of the vassal successions in Shantung; but subsequent to this the central authority begins to wane, and this waning of the central power is coincident with the date which the first and greatest Chinese historian (whose book, written 2,000 years ago, is perfectly good and plain reading now) assigns to

the commencement of true and exact history; that is, B. C. 827.

Now, although we arrive at last at the portals of true history, the chief difference between it and the more doubtful history is that the dates are precise, and exhortations to act give frequent place to intelligible action. The more certain facts in no other way either differ in quality from or discredit the older uncertain ones. It is evident that if all English records previous to 1800 were absolutely annihilated, our defective memories and traditions would soon force us to confess that the true history of England began in 1801. So with Chinese history. It is sober enough. There is no reason why we should not accept as vaguely true what we are vaguely told; no reason for inventing what we are not told; and no reason (judging by the provable fidelity of the true later history) to suppose that the less exact and therefore less provable history ever was unfaithful. Chinese history begins 2700 B. C., but it is insipid and intangible until B. C. 800, which is about the date when genuine Western history began too; that is to say, until the quite recent discoveries in Asia Minor, Crete, Egypt, Babylonia and Persia yielded to our archæologists whole libraries of forgotten records, some dating long anterior to the supposed creation of the world. If, instead of cumbersome but perishable wood, the Chinese had used still more cumbersome but imperishable baked mud, we might hope to achieve in due course the same triumphant results for China. As matters stand, it is no

exaggeration to say that we have scarcely a single Chinese document of importance actually existing now as it existed 2,000 years ago; all the ancient writings, with trivial exceptions, are copies from memory, or transcriptions in a modified form of writing, from defective manuscripts.

From 800 to 200 B. C. the Chinese imperial power declined, very much as the Roman power and the mediæval Germano-Roman power successively declined in Europe. The feudal princes ruling over territories roughly corresponding to the now existing northern provinces contested both with each other and with the Emperor for supremacy; very much as France, Spain, England, Germany and Italy intrigued with each other, and with the Pope, for temporal advantages, whilst at the same time accepting the Pope's spiritual supremacy when it suited them. Dove-tailed in, between what the Chinese called the half-dozen Great Powers, were minor states corresponding to our Belgium, Holland, Switzerland and Denmark. Looming away to the west was the untamed state of Ts'in, like Russia in Peter the Great's time, developing her resources in distant secrecy and nourishing vast ambitions. Along the line of the Yangtsze River were powers only half Chinese, which may be compared with our half European Turkey, Saracen Spain and Egypt or Syria. Sometimes one great Power became *doyen*, or "holder of the cow's ear"; sometimes the other; offensive and defensive alliances were formed, minor Powers rose and fell, the Emperor was hustled, barbarian aid (chiefly Tibetan) was invoked, and finally, be-

tween 400 and 200 B. C., the vassal States openly assumed independent regal status, just as the Teutonic and other countries nominally under the sovereignty of the Roman Augustus, or Supreme Emperor, arrogated to themselves, first the title of Cæsar or Associate Emperor, and then that of Augustus. It was in the middle of this transition period, say 500 B. C., that Confucius occupied a commanding position as statesman in the vassal Kingdom of Lu (part of Shantung). Lu was a highly respectable power, but never a great one, and Confucius' aim was to suppress violent ambitions and mean passions, to restore the Emperor's supreme authority, and to do away with "Jingoism," both in political and provincial life. The end of all this was that Ts'in, which in B. C. 374 had rejoined the federal system after a separate and semi-barbarous existence of 500 years, gradually intrigued or fought other States one by one out of their independence, until at last, in B. C. 221, the triumphant King of that country assumed the new title of Hwang-ti, or Imperator, which continues in use to this day.

During all this time the various vassal States had naturally increased their knowledge of South China, Korea, and other outlying parts; but although Chinese colonies pushed along the lines of the great rivers, it seems quite certain that no part outside the area of the Yellow River and its tributaries was yet any more truly Chinese than Britain, Gaul, Batavia, Spain, Pannonia, Africa, and other parts colonized or occupied by Roman power were truly Italian. There were from time to time brushes with the various

Tartar horsemen in the north, and several great walls were built a century or more before the so-called First Emperor conquered the whole of China and constructed or increased the long line of now ruined fortifications still extending from the Shan-hai Kwan (during 1900–1 in our occupation) to near Lake Kokonor.

It was in B. C. 221 that occurred one of those great epoch-making events upon which hinges the main history of the world. Since her readmission into Chinese diplomacy in B. C. 374 the western State of Ts'in had made such excellent use of her opportunities in agriculture, diplomacy and war, that the other States, including the Imperial State, fell one after the other into her toils, and were crushed out of political existence, as already stated. The King of Ts'in (who, like the modeller of our own new system, William the Conqueror, was a bastard) at last declared himself Supreme Ruler of the world (as then known), divided what we now call China Proper into thirty-six provinces; and set about making a series of military promenades in person, which, however, never extended southward of the lakes Poyang and Tungting. The Tartars were driven beyond the Yellow River; an attempt was made to simplify, to assimilate, or standardize the various forms of writing; the present writing-brush was invented or improved; the axles of all carts were made of the same breadth, so as to facilitate trade movements; an adjusted calendar was circulated; laws, weights and measures were verified; and metal arms were called in to be recast into bells and images. Whilst

touring towards the Shan-hai Kwan and modern Chefoo, the Emperor heard vague rumours of certain islands beyond the sea, which the vassal Kingdom around modern Peking had already either discovered or heard of a century before this. These islands were Japan; but as yet nothing definite was known of Japan, Korea, Manchuria, Mongolia, Tibet, Indo-China, or even Canton, Foochow and Yün Nan.

This revolutionary Emperor died in B. C. 210, whilst on tour, and at a spot quite close to where 2,100 years later a murder of German missionaries led up to the present situation in China. His son was a poor eunuch-ridden creature, incompetent to carry on the grandiose ideas of the father, in consequence of which revolts broke out through the whole "block-head" region (as the restricted area of true China was then called), and several rival adventurers struggled for power. This is one of the most charming and vivid stories in the history of the world, and yields not one whit in interest when compared with the accounts of the two Cæsars' struggles with Pompey and Mark Antony. Any one who can understand French may read every line of it in a translation of China's first great history published by Professor Chavannes of Paris.

At last the adventurer, known from his appanage as the Prince of Han, succeeded in destroying all his rivals, and in establishing himself as Emperor at modern Si-an Fu (the place to which the flying Empress-Dowager betook herself in the year 1900). There were two or three suc-

cessive editions of the Han dynasty, which from first to last endured from B. C. 206 to A. D. 263. There was a short break at the time of Our Lord's birth, but by A. D. 25, the Eastern Han had got rid of revolutionary pretenders, and had planted its new capital securely at modern Ho-nan Fu. Between A. D. 220 and 263 the Empire was divided into three, owing to Imperial decay and rival ambitions. The northern or Old China part was entirely in the hands of a rival house, founded by the celebrated General Ts'ao Ts'ao, whose achievements are as much a matter of notoriety in China as the contemporary struggles between Septimius Severus and his rival Clodius Albinus for the possession of Rome in Europe. The third edition of the Han house ruled in what we now call Szechwan, which was then a congeries of Tibetan and other half-savage tribes. South China, but thinly populated by tribes of the Annamese, Siamese, and Lolo type, was loosely held up by a third successful family, which thus had a monopoly of the Roman, Persian and Indian shipping trade. Rome, or Roman Syria, was then called Ta-ts'in.

The total results of these 460 years of Han rule may be shortly summarized as follows: The power of the Hiung-nu Tartars or Huns had been so broken that, before Jesus Christ was born, one-half of their hordes had been driven far away towards the Aral Sea and the Volga; the other half became pensioners and allies of the Chinese. But even these gradually fell a prey to, or wore themselves out in struggling against, the rising power of the Tungusic

Tartars; so that when, in the Third Century A. D., China split up into three empires, the nomads were unable to take advantage of the general anarchy further than to seize portions of undefended territory, and temporarily to set up as aspirants for power, after the fashion of the Ostrogoth, Visigoth and Vandal chiefs, who used to take similar advantage of Roman dissensions.

China was reunited in A. D. 265 in the hands of the Ts'in dynasty, founded, like most Chinese dynasties, by a successful General taking advantage of a decrepit and corrupt court. From the very beginning this new ruling house (which must not be confused with the Ts'in dynasty of B. C. 221) had to contend with a pack of Tartar and Tibetan adventurers, more or less instructed in Chinese ways and usually prompted by renegade Chinese interpreters and secretaries. With the space at our disposal, it is impossible to say more than that China, with her capital still at Loh-yang (Ho-nan Fu), was like the more easterly Roman Empire under Diocletian, Constantius, and Constantine. The centre had shifted. Buddhism had now obtained a firm foothold in China, as Christianity had in Europe. Just as the Gauls, Germans, Goths and Vandals pressed upon Rome and Constantinople, so the Koreans, Tunguses, Hiung-nu and Tibetans pressed upon the two capitals of China. In yet a second way does history repeat itself. In A. D. 386 the Tungusic Tartars of the Toba house succeeded, not only in driving away all Tartar and Tibetan rivals, but also in dividing the Chinese Empire with the

Ts'in dynasty, which had then already for seventy years been driven by the contending Tartars to the modern Nanking. The Ts'in dynasty soon afterwards collapsed altogether, and for 200 years five short Chinese houses ruled one after the other in the south, whilst the Toba Tartars had undisputed possession of North China. This period of 200 years is what the historians call the "North and South Dynasties Period."

The general development in the succeeding 400 years—that is up to A. D. 600—may be described as follows: The southern dynasties have developed a considerable sea trade with India, Ceylon, Indo-China and the islands of the southern seas. The Toba Tartars ruling in North China have reopened a connection with the Far West as far as Persia, but nothing new is learnt about Mesopotamia or the Roman Empire. The same Tobas, who were apparently akin to what we now call Mongols, have only driven their rivals, the Hiung-nu away to the West in order to find another nomad power—that of the Geougen—developing in the desert regions. When at last the Toba dynasty split up into two rival factions, one faction allied itself with the Turks against the other faction, allies of the Geougen. To cut this complicated tangle short, China emerged from the general fray united under one native emperor of the Sui dynasty: Tartar dynasties of all kinds were driven from China, and the whole of Siberia, Mongolia and Manchuria was once more reunited under the sway of energetic Turkish khans.

Just at the time when united China was thus left face to face with united Turkey (if we may use this term) news came, apparently through Persia and Turkey, of a great power in the Far West called Fuh-lin, stated to be identical with the Ta-ts'in, first vaguely heard of during the first century of the Christian Era, trading envoys from which place came to China by sea in the Second and Third Centuries. This Fuh-lin I take to be the growing power of the Franks, who had already come into contact with the Avars in Bavaria. To this day Ferreng, Afrang, Folang, or Filing is the almost universal word in Eastern languages for Europeans of all kinds, and it is from this date, say A. D. 600, that I trace the commencement of true intercourse and free interchange of thought between the Eastern and Western group of civilizations. Our word "China" is not a whit more clear in its origin than is the Chinese word "Ferreng."

But now Mahomet arose in Arabia; the isolated power of Tibet had grown amazingly under the impulse of Hindu culture; a powerful Shan or Siamese empire had developed in Yün Nan; Japan had adopted Buddhism, and had also acquired an extensive knowledge of Chinese civilization; Nestorian Christians had found their way overland to China; the three petty Kingdoms of Korea had become metamorphosed into cultured States; and the great T'ang dynasty of China had overthrown and developed the grandiose ideas of the Sui, whose magnificent rule suddenly collapsed in the same way, and for the same reason,

as when the Han empire took over the succession of Ts'in.

At last we are brought face to face with people we can recognize and facts we can prove by evidence available to this day. In the Tibetan city of Lhassa the original bilingual Sanskrit-Chinese inscriptions dated 822 still remain there, carved upon stone to confirm the statements of Chinese history; the celebrated Syriac-Chinese Nestorian stone still stands in Si-an Fu, to explain who the Franks were, and what Christianity was; the stone inscriptions of Ta-li Fu in Yūn Nan remain to corroborate the rise and fall of the first Siamese empire; within the past fifteen years numerous Turkish-Chinese bilingual slabs have been found by the Russians in various parts of Mongolia, proving that the Hiung-nu of B. C. 200 to A. D. 200 were the Turks of A. D. 500 to 700; and during the migrations West an alphabet of Aramœan or Syrian origin had been introduced, by way of Sogd, into Mongolia.

After a brilliant rule of 300 years the T'ang dynasty fell into decrepitude, partly in consequence of the exhaustion brought about by its incessant struggle with the Tartars, Tibetans and Siamese; partly from eunuch influences and internal corruption. The Turkish power had, in the Seventh Century, been divided and crushed just as the Han dynasty had split up and driven west the Hiung-nu power; but the other results had been the same. China was so impoverished in blood and treasure that the Tungusic powers had once more time to grow, and the remains of the

Turks intrigued for rule in North China exactly as the remains of the Hiung-nu had done. China fell to pieces, and for about half a century there ruled a succession of five short dynasties, three of them rather Turkish than Chinese; but they only ruled over Central, or what may be called "Old China," and this only at the cost of paying tribute to the Cathayans of modern Peking. The Cathayans, it must be explained, were simply a reshuffle of the ancient Sienpi, just as the Turks were a reshuffle of the ancient Hiung-nu. Meanwhile the south and west of China were once more divided into a number of semi-independent Imperial States ruling at or near what we now call Canton, Foochow, Hangchow, Nanking, Hankow and Ch'êng-tu. A strong mixed power, usually described as Tangut, and consisting chiefly of Tibetan elements under migrated Toba rulers, gradually gained consistence in the regions of Ordos and Kokonor; Korea, Annam, Yün Nan and Tibet took advantage of the anarchy to recover their practical independence; and there followed a series of devastating wars.

Towards the close of the Tenth Century the situation stood thus. A successful General had succeeded in reuniting the whole of Old China and South China under a new native dynasty called Sung. The Cathayans, assisted by Chinese renegades, and fed by enormous relays of artisans, cultivators and other prisoners of war, founded a very strong empire of what may be called the Parthian or Boer type, *i. e.*, half horse-back and half settled. For 200 years this Cathayan empire monopolized the whole of the su-

preme power in Mongolia, receiving tribute from the remains of the Turks to the west and the rising Manchu tribes to the east.

The tyranny of the Cathayans over their eastern vassals, the true Tunguses, or Manchu States, then collectively known as the Nüchên, led to a revolt in those little known regions. The tribes in question, hardened by the discipline of a hunting life, had by degrees evolved a military strategy of no mean order. Their masters, the Cathayans, had become correspondingly corrupt and softened by two centuries of close contact with Chinese luxury. The upshot of all this was that the southern Chinese intrigued with the Nüchêns on the basis of regaining for China the Peking plain, which had been so long a part of Cathay. As seems to have been the invariable case in the history of the world when a weak power asks the aid of a strong one, the Nüchêns not only drove out of North China the common Cathayan enemy, but soon found pretexts for keeping the Peking plain for themselves, and encroaching farther upon China proper. Simultaneously with the substitution of the Nüchêns for the Cathayans in North China, the Sung or pure Chinese dynasty found it necessary to move their capital, which was in 1136 transferred to Hangchow. The powerful State of Tangut, on being summoned to do so, promptly transferred to the Nüchêns the limited amount of homage it had once paid to the Cathayans, and continued to keep the two balls in the air, so to speak, by playing off North China against South China.

The chief picture to focus before the eye with reference to this period—900 to 1200 A. D.—is that Tartars of a Tungusic kind, first of the Mongol type, and next of the Manchu type, had absolute and exclusive rule of the Peking plain and the parts west of it as far as the Ordos bend. To the north lay the rest of their vast Mongol-Manchu Empire, with which South or literary China had no concern. Throughout the whole of this period the mixed Tibeto-Chinese populations, under the rule of a migrated Tungusic family, maintained a really powerful empire, by Europeans styled Tangut, on account of the preference given to Tangut or Tibetan speech. Owing to this large infusion of Tartar blood, the northern dialects of China, and notably that of Peking, which is the best known to Europeans, became corrupted in exactly the same way that Latin became corrupted in Gaul. Hence the Pekingese, or other "mandarin" dialects may be styled the French of China, whilst the true Latin or ancient classical pronunciation must be looked for in the south. Thus it comes that Korea and Annam having practically been shut out for many centuries, we find that the numerous Chinese words imported into these regions two thousand years ago confirm better than does any other pure Chinese dialect the key to ancient sounds still furnished by colloquial Cantonese. During this period of divided empire, the southern Chinese got into the habit of humorously describing the northerners as *ta-ta* or *ta-tsz*, being our vague word "Tartar." By way of return compliment, the northerners ridiculed the

southern men as *man-tsz* or "fuzzy-wuzzies." During this same 300 year period nothing whatever is said of either Christianity or Islamism; the remains of the Turk seem to have quietly developed their new religion in political relation with the Khaliphate, and to have gone their way totally unheeded by either North or South China.

Now occurred one of those events upon which hinge the higher history of the world. The chief of an obscure Turko-Tungusic tribe, often called Ta-ta, and apparently identical with a branch of the Cathayan type already for centuries known as Mung-wa, became incensed at the tyrannical insolence of the Nüchên tax-gatherer, spit in his face and told him (as we should say) to "go to the devil" with his imperial master. This chief was the future Genghis Khan, and this first insubordinate act led by degrees to the overthrowing of the Nüchên dynasty. Like all Tartar leaders who have once succeeded in rousing enthusiasm, the chief of the Mung-wa or Mung-ku tribe soon succeeded in attracting to his banner the innumerable hordes of Turkish and mixed race scattered about with their horses, cattle, tents and wagons over the vast expanse of North Asia. One of the first things was to sweep away the intervening Tangut empire which stood in his way. He seems to have had no particular idea of western conquest until the Mussulman Sultan of Otrar in Turkestan behaved in an outrageous way to some Mongol ambassadors. This led to the conquest of Turkestan, Bucharia, all the countries of the old Ephthalite or Yet-ti empire between

the Indus and the Euphrates destroyed by the Turks about 550, and ultimately to the incorporation of the Kirghis, Kipchaks, Armenians and Russians. At one time even Western Europe trembled with apprehension, and it is from the accounts left behind by Rubruquis and other emissaries sent by the Pope and the King of France to the Mongol Khans in Russia and Mongolia that we derive much of our information about those times. This information is amply confirmed by the Chinese histories. The native historians, it is true, understood little or nothing of the outlandish persons and places they described on the authority of return warriors in Hungary, Russia and Persia; but fortunately they "nailed their names at least to the counter," and scanty though the context is, it is sufficient for us to know by these names that there is no serious distortion of the fact as we are sure of it from Western sources. But even with all this practical experience of the West, and the occasional reappearance of the word Fuh-lang or "Frank," the Mongols carried back to China no definite notion of what kind of people the Franks really were, and how they stood in relation to the old Roman Empire of Ta-ts'in. They may be partly excused by the circumstance that the Byzantine Roman Empire had then practically ceased to exist, and that the miserable remains of it to be found at Constantinople were barely on a footing of equality with the Popes of Rome, and with the Teutonic Roman Empire, or the Western Powers of Spain, France, England and Germany.

On the first menacing appearance of the great Mongol Power, the Nüchên Emperor had appealed in vain to Tangut to forget old grudges and unite against an invader who would otherwise destroy both in turn. The Southern Chinese empire had the same bitter experience. After assisting the Mongols to drive out the Nüchêns the *Man-tsz* (Marco Polo's *Manzi*) empire was devoured piecemeal by Genghis Khan's successors and in 1280 Kublai Khan, grandson of Ghenghis, having completed the conquest of China, reigned over the greatest empire ever seen in the Far East.

Marco Polo's faithful narrative best enables those who cannot yet study Chinese history to judge what this empire was. Members of Kublai's family ruled over Russia, the Caucasus, Persia, all the Pamir countries, all the useful parts of Siberia and Manchuria. Mongol viceroys dictated conditions to Korea, Tibet, Burma and Annam. Mongol influence extended fitfully to Sulu, Java, Sumatra, the Bay of Bengal and Ceylon. Japan alone succeeded in absolutely repelling any attempt at invasion. But the usual course of events followed: Saul among the prophets was not more out of place than are nomad Tartars on a civilized throne. Success begat insolence and carelessness, and Kublai's successors soon dissipated their great inheritance. Even Kublai himself only ruled immediately over China proper, and his empire beyond that was much less firmly knit together than is the Manchu empire even now. His cousins in the west soon proclaimed their independence, and in

1368 the Chinese rose *en masse* against their oppressors, who were promptly driven back to their native deserts and steppes. It must be conceded, however, that the Mongols were tolerant of foreign religions and foreign science. Islam, Christianity and Buddhism all enjoyed as much countenance as Confucianism.

The priestly founder of the purely Chinese Ming dynasty, whose venerated tomb is still respectfully preserved at Nanking, completely changed the face of affairs. China for the Chinese was his motto, and the provinces were soon reorganized, much on their present basis, with a firm hand. The Mongol policy of conquest and forced homage was modified, if not entirely abandoned. Korea, Tibet, Annam and other bordering States were encouraged by just treatment to attach themselves voluntarily to the new empire, but otherwise left to administer themselves. Messages were sent by Frankish merchant envoys to Europe; the change of dynasty was notified to the Central Asian States; and a very lively sea-trade sprang up in the early part of the Fifteenth Century with Japan, Loochoo, Manila, Borneo, Java, Sumatra, Siam, India, Arabia, and the northwest parts of Africa. This was the only period in Chinese history (and it did not last many years) when Chinese assumed a truly aggressive and even military aspect in the Indian Ocean; the accounts given by Marco Polo prove that the Mongol trading-junks had frequented exactly the same ports as were a century later visited by powerful Chinese fleets. The disappointed Mongol

hordes naturally endeavoured to avenge their dismissal to the deserts, and gave incessant trouble by hovering aggressively upon the northern frontiers, just as the Hiung-nu, the Turks, the Cathayans and the Nüchêns had successively done before them. The very name of all these nationalities had now utterly disappeared from men's minds. Mongol was the only name for all Tartars, except that the powerful Western Mongols or Kalmucks, were usually distinguished as Eleuths. The Nüchêns, or Manchus, were loosely grouped as Uriangkha Mongols, and forgotten. Christianity utterly disappeared for over two centuries, and very little was heard of Islam. The Japanese, aroused to secular hostility against China partly through the recollection of Kublai Khan's abortive invasion, kept up incessant piratical attacks by land and the Japanese raids by sea led China to adopt a policy of exclusion, which was further accentuated when the Folangki, or Franks, in the shape of Portuguese and Spaniards, appeared upon the scene about 1520. They were not at first recognized as the old Fuh-lin, but were supposed to be strange savages from the southern ocean.

It may be said that, between the collapse of the Mongols and the arrival by sea of Europeans, China kept pretty closely within her shell. Marco Polo's story was long regarded in Italy as a mere sailor's yarn, and the ignorance of China throughout Europe was obsolete. As for Zipangu, or Japan, it was appraised by Westerners as a fictitious invention, until Mendez Pinto actually visited the place

about 1542. During this period of comparatively peaceful seclusion, the Nüchên tribes, driven away by the Mongols, and for 300 years almost entirely forgotten, had time to grow strong in their distant obscurity. Under the new and ill-explained name of Manchu, they began to come into prominence on the Chinese frontier just at the very time Japan was nervously wrestling in her own domains with Christianity, and when the jealous Japanese Napoleon Hideyoshi was sending his Christian Generals to the front, like so many Uriahs, to attack China through Korea. Meanwhile eunuch misgovernment and excessive taxation had provoked serious internal rebellions in Shansi and Honan. Expiring China had succeeded, before these broke out, in saving Korea from permanent occupation by Japan, and the first Jesuit missionaries managed to imbue the Chinese Emperor with a kindly and tolerant feeling towards Christianity. At this auspicious moment, a lucky turn might have made China a Christian country under friendly European tutelage: but it was already too late; the hungry and discontented Chinese rebels took Peking; the Emperor committed suicide; the Manchu enemy was foolishly called in to assist; and of course he did what all Tartars had done before him, and what the Russians seem to aim at now in Manchuria—he took the contested quarry for himself. Under pretext that there were no legitimate heirs to the Ming throne, the Manchu prince, in 1644, declared himself Emperor of China, and proceeded to extend and consolidate his conquests.

Many readers, after the events of the past years, will think it incongruous when I suggest that the Manchu dynasty is, perhaps, the very best the Chinese ever had. But it is so. The first Emperor died young; the second, K'ang-hi, ruled gloriously for sixty years, and has left a name which both in literature and in war is imperishable. He thoroughly conquered and consolidated the Chinese Empire, besides securing his position in Mongolia, Russian Siberia and Korea. His grandson K'ien-lung also reigned for full sixty years; he was one of the wittiest and most intelligent men that ever sat upon a throne. The Kalmucks, Tibet, Turkestan, Formosa, Annam, Nepaul, Burma—all these were either crushed or severely handled in turn; and at last the boundaries of his vast empire were fixed as we see them marked now on the maps. Lord Macartney visited him just over a century ago.

Decay and rebellion set in with the Nineteenth Century just expired. None of the Emperors were particularly bad men as rulers, but they have all been inferior in capacity to the two excellent monarchs above specified. The introduction from India of opium on a large scale undoubtedly led to a hostile feeling against foreign trading concessions generally, just as the introduction of profitless religious disputes upon mere points in empty dogma exercised an unfavourable influence upon the reception accorded to European religions. The Opium War of 1839–42, the "Arrow" lorcha War of 1858–60, the Taiping rebellion of 1854–64, the Mussulman revolts in Yün Nan

and Kashgaria, the stealthy advance of Russia, the Japanese seizure of Formosa in 1874, the French hostilities of 1884—all these mark steps in disaster; but, with astonishing sagacity and vitality, China was gradually surviving the ill effects of all, and was consolidating her position, when the unfortunate Japanese war broke out. This blow fairly staggered China. As she attempted to struggle to her feet, Germany delivered a final knock-out blow in the shape of the Kiao Chou affair; then took place a rush for the spoils of the dying gladiator. In sheer desperation the old empire made one last mad dying lunge for freedom in the shape of the foolish "Boxer" revolt. Undoubtedly she would have been torn to pieces this time had it not been for the remnants of conscience ultimately exhibited by Great Britain, the United States and Japan, for an alliance with which last named gallant country I, with others, have pleaded from time to time—I am glad to say now successfully.

DR. SUN YAT SEN AND THE CHINESE REVOLUTION

J. ELLIS BARKER

A FEW days ago we received the news that suddenly, and almost simultaneously, a revolution had broken out in Hupeh, Hunnan, and Szechuan. These three provinces are situated in the very heart of China, in the valley of the incomparable Yangtze-kiang, China's principal highroad and trade artery. They have together about 125,000,000 inhabitants. They contain some of the greatest industrial, commercial, and mining centres of China, and they possess an importance comparable with that which Lancashire and Yorkshire have for Great Britain and which the States of Massachusetts, Illinois, and Pennsylvania, with the towns of Boston, Chicago, Saint Louis, Philadelphia, and Pittsburg have for the United States. The position in China is extremely serious, and people are asking themselves, What are the causes of this sudden revolution, and what are its aims? What is the character of its organizer, Dr. Sun Yat Sen, and what is his policy? How will the revolution affect China and the surrounding States, especially India? How will it affect the foreigners living in China, European interests, and the balance of power in the Far East? Last, but not least, ought Great Britain, which alone is able to control the situation, to interfere in the

VILLAGE ON SOO-CHOW CREEK

struggle, and what should be her policy if other nations wish to intervene?

I have perhaps some qualifications for answering these questions. During many years I have taken a great interest in Chinese history, literature, and politics, and especially in the latter. Only a few months ago I visited the great Chinese settlements in New York, Los Angeles, San Francisco, Seattle, Vancouver, and Victoria, British Columbia, where I discussed the situation in China with many of the most prominent Chinese citizens. In Victoria I had the good fortune of meeting Dr. Sun Yat Sen himself. I spent several afternoons and evenings in his company, and when he found that I had much sympathy with his country and his countrymen, he told me without reserve of his plans, and allowed me to discuss with him every aspect of the Chinese question. As the character of a revolution depends largely on the character of its leader, I would give a brief account of the impression which I received from my intercourse with Dr. Sun Yat Sen. The doctor is a man of medium height, slight but wiry, and is forty-five years old. He speaks good English. He is very quiet and reserved in manner, and extremely moderate, cautious, and thoughtful in speech. He gives one the impression of being rather a sound and thorough than a brilliant man, rather a thinker than a man of action. He does not care to use the dramatic eloquence which appeals to the imagination and the passions of the masses, and which is usually found in political and religious reformers of the or-

dinary kind. But then the Chinese are perhaps not so emotional as are most Eastern and Western nations. I have heard Dr. Sun Yat Sen addressing a meeting of his countrymen. He spoke quietly and almost monotonously with hardly any gestures, but the intent way in which his audience listened to every word—his speeches occupy often three and four hours, and even then his hearers never tire of listening to him—showed me the powerful effect which he was able to exercise over his hearers by giving them a simple account of the political position in China, of the sufferings of the people, and of the progress of the revolutionary movement.

The majority of the Chinese in America are revolutionaries, and they worship their leader. Chinamen are commonly supposed to be sordid materialists, devoid of patriotism, and interested only in money-making, who are always ready to sell their country to the enemy. The incorrectness of that widely-held belief, and the influence of Dr. Sun Yat Sen, will be seen from the fact that the Chinese living outside China have given enormous sums to the revolutionary movement. According to the doctor's statements, many have given him their entire fortune. Even the poorest shopkeepers and laundrymen contribute their mite.

Dr. Sun Yat Sen seems to be actuated solely by unselfish motives. He does not "make a good thing" out of his agitation, like so many professional agitators. I found him at a fourth-rate hotel, a kind of lodging-house for working

men, occupying a bare and miserable little room. His dress was modest and his luggage scanty. Upon my inquiring he told me smilingly of the many attempts which have been made on his life, and enumerated the rewards which the Chinese Imperial Government, and various provincial Governments, have offered for his head. If I remember rightly, they amount altogether to the enormous sum of 700,000 taels, or about £100,000. One night, when we had been discussing Chinese affairs till past midnight at my hotel, I wished to accompany him back to his hotel, a distance of about three-quarters of a mile, partly from courtesy, partly in order to protect him if he should be attacked. Although he was alone, he absolutely refused my repeated and pressing offers. At last I told him, "With a reward of £100,000 on your head, you should not go alone through the deserted streets of a strange town. If you have no fear for yourself, you should at least spare yourself for your cause and your country." He replied with a quiet smile which was half sad and half humorous: "If they had killed me some years ago, it would have been a pity for the cause; I was indispensable then. Now my life does not matter. Our organization is complete. There are plenty of Chinamen to take my place. It does not matter if they kill me." That little incident showed the character, spirit, and courage of the man. After saying good-bye at the door of the hotel, I followed Dr. Sun Yat Sen at a distance, feeling responsible for my guest's safety. To my surprise, I found that none of his countrymen were waiting

outside to escort him to his hotel. The streets were empty. A Chinaman might easily have earned that night the reward of 700,000 taels. Simple, unaffected, and modest, Dr. Sun Yat Sen gives one the impression of a really great man in the fullest sense of the word. It is ridiculous to compare him with Benjamin Franklin and with Garibaldi, for he stands by himself, and is likely to be classed in history among the world's greatest men. No greater task has ever been attempted than that of reforming the oldest and the most conservative State the world has seen, and of converting it into a republic. The reform of Japan is but a small thing compared with the re-creation of China.

Dr. Sun Yat Sen told me that he had millions of adherents, and described to me the organization of his society, which, with its self-supporting branches, its honorary presidents, etc., may be compared with the great political associations existing in Anglo-Saxon countries. The doctor has led an agitator's life for more than twenty years. At first he was in favour of reform. He became a revolutionary when, at last, he recognized that all attempts to reform China by peaceful and orderly methods were quite hopeless. He told me that the revolutionary movement had received an enormous impetus when, during the short reform period inaugurated by the late Emperor, many thousands of students belonging to the best families had gone abroad, especially to Japan—in 1905 there were 10,000 Chinese students in Japan—who had come to see with their own eyes the hopeless backwardness of China, the tyranny of its

Government, and the necessity of thorough reform in order to save it from utter ruin. Thus, a very large number of men belonging to the educated, cultured, and privileged classes had become his supporters, and had spread the gospel of revolt all over the country. The Government knew the strength of the revolutionary party and feared it. A revolution would break out within two years. Practically the whole of the modern army, that is, that part of the army which has been drilled by Europeans and Japanese, were patriots, and were on the side of the revolution. The Government, being aware of this, relied for its defence on the ancient and unreformed military forces, hired cutthroats without the sense of patriotism, who fought merely for their pay. These guarded the magazines and arsenals, and were provided with plenty of ammunition. The modern army was left without ammunition. To ensure their harmlessness only five cartridges per man were allowed for firing practice, and only small parties of men were given cartridges at any time. The greatest needs of the revolutionaries were money and arms.—By the seizure of the important Hanyang arsenal and treasury, the revolutionaries have obtained both at the outset of their operations, and through their control of mines and factories they can manufacture all the implements, arms, and ammunition which they need.

China has had about twenty dynasties, which have been introduced by as many revolutions, but China has remained unreformed. A change of dynasty is therefore no longer considered a remedy for China's ills. China has hitherto

been governed by an absolutism which was supposed to be paternal, but which has become tyrannical. The people are tired of being misgoverned. They wish to govern themselves. The revolutionary party desires to convert China into a republic. China proper is a loose conglomerate of eighteen semi-independent provinces ruled by Viceroys. They are to be replaced by republics having Parliaments of their own. These local Parliaments will look after purely local affairs, while national affairs will be under the control of a supreme National Parliament. The Government of China will be modelled on that of the United States or of Canada, and all has been prepared for effecting such a change. In Dr. Sun Yat Sen's opinion, the Chinese people are able to govern themselves, being industrious, orderly, and docile, especially as they have been trained in the art of self-government and coöperation through their powerful guilds and secret societies. He told me that the Chinese were revolting not against the foreigners but against their corrupt Government, against the Manchus. The Europeans dwelling in China would be safe. A reformed China would be friendly to all nations, but it would expect to be treated as a civilized nation when it had earned the respect of Europe and could no longer be reproached with barbarism.

The Chinese revolution is caused by the misgovernment and corruption which are apparently inseparable from China's present form of government. In China there are about 400,000,000 Chinese and 5,000,000 Manchus. The

latter, having conquered the country, reserved to themselves all positions of power and profit. They rule through a host of more or less irresponsible and venal officials, most of whom are Manchus. Self-preservation is the first instinct in men. Owing to their great numerical inferiority it was in the interest of the Manchus that the people should be weak, ignorant, unwarlike, and disunited. Therefore the chief aim of the Manchu policy was not to maintain the integrity of the country and to promote the welfare of the people, but to preserve the power of the ruling caste and to keep the people in subjection. Intercourse with foreign nations would have been profitable to the Chinese traders, and it would have enlightened the Chinese people. However, the enlightenment of the people might become dangerous to the small ruling caste. Therefore the Manchu officials preached hatred to the foreigners, who were excluded from the country. To the Manchus a disastrous war was a smaller calamity than the existence of a national army which might overthrow them. So the Chinese army was neglected, and the country was humiliated and despoiled by all nations. Modern industries and railways would have increased the national prosperity, but as both would have increased the power and cohesion of the people, the introduction of both was forbidden. The people prayed for good and honest government. However, as the officials were Manchus they had to be humoured to ensure their fidelity and support, and thus they were allowed to prey upon the people. During two and a half centuries the Chinese were

ruled by an absolute and corrupt bureaucracy, and their taskmasters were aliens.

Confucianism, the prevailing doctrine of China, is neither a religion nor a system of transcendental or cosmic philosophy. It is an agnostic system of ethics, and a system of practical, and purely temporal, common-sense philosophy which sees no further than this earth. It takes practically no notice whatever of the question of an after-life, of eternity, of future rewards and punishments, of God. It teaches merely that one ought to do good because it is man's duty to do good. Confucianism is entirely concerned with the relations between man and man, and it deals very fully with the question of government, with the administration of justice, and other practical matters. Confucianism is the most democratic of doctrines. It condemns in the most unsparing terms governmental absolutism and favouritism, the appointment of incompetent officials, and official tyranny and extortion—the very evils which exist in China. All Chinese study the Classics as soon as they have mastered the alphabet.

Official appointments have, until lately, been made solely on the strength of purely literary attainments, although we read in the Confucian Analects, " Though a man be able to recite the three hundred odes but be incapable as an administrator or an ambassador, and cannot work without assistance, of what practical use is then his knowledge ? "

Chinese literature is extremely rich in telling proverbs. Many of these insist on the supremacy of the people:

"The people's will is the will of Heaven." Others emphasize the authority of the law, and complain of the tyranny of officialdom, the venality of the judges, and the necessity of forming secret societies for the mutual protection of the people. A proverb says: "The mandarin derives his power from the law, the people from the secret societies." Another warns us: "The doors of the law courts stand wide open, but you had better not enter if you are only strong in right, but not strong in cash." Another tells us: "The friendship of mandarins impoverishes; that of merchants makes rich."

The foregoing extracts suffice to show that the tyrannical misgovernment, official incompetence and obstructive conservatism prevalent throughout China are not due to the influence of Confucianism as has hitherto been believed in the West. They are opposed to Confucianism, and are condemned by it.

The condition of the Chinese people has been well described by Dr. Sun Yat Sen, in 1897, in the following words, which incidentally show his great literary ability and power and his wonderful command of the English language:—

"The form of rule which obtains in China at present may be summed up in a few words. The people have no say whatever in the management of imperial, national, or even municipal affairs. The mandarins, or local magistrates, have full power of adjudication, from which there is no appeal. Their word is law and they have full scope to prac-

tice their machinations with complete irresponsibility, and every officer may fatten himself with impunity. Extortion by officials is an institution. It is the condition on which they take office; and it is only when the bleeder is a bungler that the Government steps in with pretended benevolence to ameliorate, but more often to complete, the depletion.

"English readers are probably unaware of the smallness of the established salaries of provincial magnates. They will scarcely credit that the Viceroy of, say, Canton, ruling a country with a population larger than that of Great Britain, is allowed as his legal salary the paltry sum of £60 a year; so that, in order to live and maintain himself in office, accumulating fabulous riches the while, he resorts to extortion and the selling of justice. So with education. The results of examinations are the one means of obtaining official notice. Granted that a young scholar gains distinction, he proceeds to seek public employment and, by bribing the Peking authorities, an official post is hoped for. Once obtained, as he cannot live on his salary, perhaps he even pays so much annually for his post, licence to squeeze is the result, and the man must be stupid indeed who cannot, when backed up by the Government, make himself rich enough to buy a still higher post in a few years. With advancement comes increased licence and additional facilities for his enrichment, so that the cleverest 'squeezer' ultimately can obtain money enough to purchase the highest positions.

"This official thief, with his mind warped by his mode

of life, is the ultimate authority in all matters of social, political, and criminal life. It is a fatal system, an *imperium in imperio*, an unjust autocracy which thrives by its own rottenness. But this system of fattening on the public vitals—the selling of power—is the chief means by which the Manchu dynasty continues to exist. With this legalized corruption stamped as the highest ideal of government, who can wonder at the existence of a strong undercurrent of dissatisfaction among the people?

"The masses of China, although kept officially in ignorance of what is going on in the world around them, are anything but stupid people. All European authorities on this matter state that the latent ability of the Chinese is considerable; and many place it even above that of the masses in any other country, European and Asiatic. Books on politics are not allowed; daily newspapers are prohibited in China; the world around, its people and politics, are shut out; while none below the grade of a mandarin of the seventh rank is allowed to read Chinese geography, far less foreign. The laws of the present dynasty are *not* for public reading; they are known only to the highest officials. The reading of books on military subjects is, in common with that of all other prohibited matter, not only forbidden but is even punishable by death. None is allowed on pain of death to invent anything new, or to make known any new discovery. In this way are the people kept in darkness, while the Government doles out to them what scraps of information it finds will suit its own needs.

"The 'Literati' of China are allowed to study only the Chinese classics and the commentaries thereon. These consist of the writings of the old philosophers, the works of Confucius and others. But even of these, all parts relating to the criticism of their superiors are carefully expunged, and only those parts are published for public reading which teach obedience to authorities as the essence of all instruction. In this way is China ruled—or rather misruled—namely, by the enforcement of blind obedience to all existing laws and formalities.

"To keep the masses in ignorance is the constant endeavour of Chinese rule."

Matters have very slightly improved since 1897. Still, the position is in the main as it was then, and the people are worse off than they were fourteen years ago, through the very great increase in taxation, and its constantly growing arbitrariness.

The revolutionary principles of Dr. Sun Yat Sen were laid down in a pamphlet of his entitled "The Solution of the Chinese Question," which was published in 1904. As far as I know there is no English translation of that important pamphlet. Some of its most important passages are as follows:—

"The Chinese have no real Government. The term 'the Chinese Government' is a term without meaning. The Manchus were a tribe of savage nomads who wandered about the deserts of the Amur before they came in contact with the Chinese. Often they made inroads into

China and plundered the peaceful inhabitants near the frontier. Towards the end of the Ming dynasty civil war broke out in China and, taking advantage of the confusion, the Manchus conquered Peking. That was in 1644. The Chinese did not want to be enslaved by foreigners, and offered a desperate resistance. To overcome the opposition the Manchus massacred millions of people, warriors and peaceful inhabitants, old and young, women and children. They burned their houses and forced the Chinese people to adopt the Manchu costume. Tens of thousands of people were killed for disobeying their orders to wear the queue. After terrible slaughter the Chinese were forced to submit to the Manchu laws.

"The first measure of the conquerors was to keep the people in ignorance. They destroyed and burnt the Chinese libraries and books. They prohibited the formation of societies and the holding of meetings for the discussion of public affairs. Their aim was to destroy the patriotic spirit of the Chinese to such a degree that they should in course of time forget that they had to obey foreign laws. The Manchus number 5,000,000, whilst the Chinese number about 400,000,000. Hence the conquerors live under the constant fear that the Chinese should wake up and reconquer their country.

"It is generally believed among the people in the West that the Chinese wish to keep themselves apart from foreign nations and that the Chinese ports could be opened to foreign trade only at the point of the bayonet. That

belief is erroneous. History furnishes us with many proofs that before the arrival of the Manchus the Chinese were in close relations with the neighbouring countries, and that they evinced no dislike towards foreign traders and missionaries. Buddhism was introduced into China by an Emperor of the Han dynasty, and the people received the new religion with enthusiasm. Foreign merchants were allowed to travel freely through the Empire. During the Ming dynasty there was no anti-foreign spirit. The first minister became Roman Catholic, and his intimate friend, Mathieu Ricci, the Jesuit missionary in Peking, was held in high esteem by the people.

"With the arrival of the Manchus the ancient policy of toleration gradually changed. The country was entirely closed to foreign commerce. The missionaries were driven out. The Chinese Christians were massacred. Chinamen were forbidden to emigrate. Disobedience was punished with death. Why? Simply because the Manchus wished to exclude foreigners and desired the people to hate them for fear that the Chinese, enlightened by the foreigners, might wake up to a sense of their nationality. The anti-foreign spirit created by the Manchus came to its climax in the Boxer Risings of 1900, and the leaders of that movement were none other than members of the reigning family.

"It is therefore clear that the policy of exclusion practised by China is the result of Manchu egotism. It is not approved of by the majority of the Chinese. Foreign-

ers travelling in China have often remarked that they are better received by the people than by the officials.

"During the 260 years of the Tartar rule we have suffered countless wrongs and the principal are the following:—

"1. The Manchurian Tartars govern for the benefit of their race and not for that of their subjects.

"2. They oppose our intellectual and material progress.

"3. They treat us as a subject race and deny us the rights and privileges of equality.

"4. They violate our inalienable rights to life, liberty, and property.

"5. They promote and encourage the corruption of officialdom.

"6. They suppress the liberty of speech.

"7. They tax us heavily and unjustly without our consent.

"8. They practise the most barbarous tortures.

"9. They deprive us unjustly of our rights.

"10. They do not fulfill their duty of protecting the life and the property of the people living under their jurisdiction. . . .

"Although we have reasons to hate the Manchus we have tried to live in peace with them, but without success. Therefore we, the Chinese people, have resolved to adopt pacific measures if possible and violent ones if necessary in order to be treated with justice and to establish peace in the Far East and throughout the world. . . .

"A new Government, an enlightened and progressive Government, must be substituted for the old one. When that has been done China will not only be able to free herself from her troubles, but also may be able to deliver other nations from the necessity of defending their independence and integrity. Among the Chinese there are many of high culture who, we believe, are able to undertake the task of forming a new Government. Carefully thought out plans have been made for a long time for transforming the old Chinese monarchy into a republic.

"The masses of the people are ready to receive a new form of Government. They wish for a change of their political and social conditions in order to escape from the deplorable conditions of life prevailing at present. The country is in a state of tension. It is like a sun-scorched forest, and the slightest spark may set fire to it. The people are ready to drive the Tartars out. Our task is great. It is difficult, but not impossible."

Dr. Sun Yat Sen's assertions, contained in the foregoing, that a reformed China would "establish peace in the Far East and throughout the world," seems at first sight rather exaggerated. However, I think there can be no doubt that a reform of China, a reform which would regenerate the country, would tend not only to establish peace in the Far East but would also tend to diminish the dangers of war threatening Europe and America. The greatest danger to the peace in the Far East lies undoubtedly in China's weakness. As long as China is weak, Russia, Japan, and

other nations desirous of expansion will feel tempted to acquire Chinese territory, and as a peaceful partition of China among the numerous claimants is out of the question, a weak China will continue to be a danger, not merely to the peace of Asia, but to that of Europe and America as well. But for China's weakness the Russo-Japanese War would never have occurred. China's weakness has caused in the past dangerous friction between Russia and England, between France and England, between Germany and England, and between the United States and Japan, and it has more than once raised the spectre of war between these countries. The Sick Man of the East is as great a danger to the peace of the world as is the Sick Man of the West.

Dr. Sun Yat Sen states that a reformed China " will not only be able to free herself from her troubles, but may be able to deliver other nations from the necessity of defending their independence and integrity." He evidently refers to the small nations on the frontiers of China, such as Tibet, which used to stand under China's protection, and which at present are unable to defend themselves against the Powers of the West.

Many European officers and other competent observers who have lived in China—I could mention several prominent generals, admirals and administrators, and among them General Gordon—are of opinion that the Chinese, if properly trained and led, will make excellent soldiers. Some believe that the Chinese, owing to their extremely hardy constitution, their great endurance and marching

power, and their contempt of death, are the best military material in the world. A country with 400,000,000 inhabitants can of course raise very large armies. The late Sir Robert Hart prophesied that China would create an army of 30,000,000 men. She could undoubtedly do this if she introduced universal and compulsory military service on the model of Germany and France. But let us not forget that large armies provided with modern weapons and the numerous and extremely costly appliances indispensable in modern warfare are very costly luxuries, and that China is, and will for many years remain, a very poor country. Besides the larger an army is, the greater are the difficulties of transporting and provisioning it. The Huns could travel without baggage when invading Europe. Nowadays the transport of the impedimenta of an army offers infinitely greater difficulties than the transport of the men themselves. The idea of a score of millions of Chinamen overrunning and overwhelming India, Asiatic Russia, and Europe, cannot be seriously discussed except by those who are ignorant not only of military affairs but also of China's geographical position. The peculiarities of China's geographical position will be clear from the following figures:—

	Area.		*Population.*	
China proper (18 Provinces)	1,532,420	sq. miles	407,253,030	people
Manchuria	363,610	"	16,000,000	"
Mongolia	1,367,600	"	2,600,000	"
Tibet	463,200	"	6,500,000	"
Chinese Turkestan	550,340	"	1,200,000	"
Total of the Chinese Empire	4,277,170	"	433,553,030	"
United Kingdom	121,391	"	45,000,000	"

The foregoing table shows that the eighteen Provinces of China proper, with their 400,000,000 inhabitants, occupy only a little more than one-third of the gigantic territory of all China. If we look at the map we find that China is almost isolated from the outer world, for those parts of China which do not touch the sea are separated from the neighbour nations by an enormous belt of deserts and mountains which make an invasion by large foreign armies across the land frontiers and an attack by large Chinese armies upon her Continental neighbours equally difficult if not impossible. The populous provinces of China proper are separated from British India by the tremendous mountain wastes of Tibet, a country which is almost four times as large as the whole of the United Kingdom, and they are separated from Russia by the enormous deserts of Mongolia and Turkestan, which together are fifteen times as large as the United Kingdom. Yet these countries have together only 10,000,000 inhabitants. We can best represent to ourselves their desolation and the sparsity of their inhabitants by imagining that the whole of the United Kingdom was inhabited by 500,000 people, a number which would correspond to the population of the outlying portions of China.

If a Chinese army should succeed in crossing the enormous, foodless and roadless wastes surrounding China, which are peopled only by wandering tribes of nomads and a small number of mountaineers, it would still have to cross the Himalayas before it could penetrate into India, and the vast Siberian deserts before it could attack Russia. We

know the difficulty of penetrating Tibet with a small force, and of providing camel transport for crossing a desert such as the Gobi desert. How many, then, of the teeming millions of China would survive the ordeal of a march across the Chinese frontiers? An advance into Burma and thence into India, and an advance through the slightly more populated Manchuria into Eastern Siberia is possible, but it would bring a Chinese army only to Assam in the former case, and to the comparatively valueless Russian Amur and maritime Provinces with Vladivostock in the latter. Besides, the risk run by the Chinese would be very great. It must not be forgotten that China is not an inland, but a maritime, Power and that she is extremely vulnerable on the sea. All her largest towns lie on, or in easy reach of, a hostile navy, and nine-tenths of China's trade is sea borne. China would, therefore, have to secure the rule of the sea before she could invade her neighbour States with impunity. Confucianism is a doctrine of peace and goodwill among men. China is by history and tradition a peaceful nation. It is not likely that the present revolution will alter China's historic character and the character of her people, but even if the character of China should be altered completely by the present revolution, if she should become a warlike and aggressive nation, determined upon attacking her neighbours, her peculiar geographical circumstances would prevent her doing much harm. The expansion of China had ended long before the expansion of England had even begun. It had ended when the Gobi desert and

the highlands of Tibet were reached. Nature has set limits to China's expansion. The Yellow Peril is a ridiculous bogey.

If ever there was a people rightly struggling to be free it is the Chinese. The Chinese deserve the sympathy of the world in their struggle for freedom and for good popular Government. England and the United States, the great protagonists of popular Government in every country, are considered to be the fairest nations by the people in the Far East, who are aware that Great Britain and the United States have in the past invariably shown their active sympathy for all nations struggling for freedom. Many Chinamen have told me that they look to Great Britain and to the United States for sympathy and encouragement in their attempt to rid themselves of an odious tyranny, and that they look for their active support and assistance in the event that other nations should try to occupy Chinese territory at a time when the Chinese are fighting among themselves. Intervention in the present struggle is possible only from the sea. No nation, and no combination of nations, can interfere in this Chinese civil war without England's assent, and her toleration of foreign intervention would be equivalent to her assent. England has a great responsibility in the present struggle, and has a great task to perform.

It is to be hoped that the revolutionists will succeed in overthrowing the Manchu *régime* in a very short time. A protracted struggle would undoubtedly seriously damage China's foreign trade, and cause great losses to the foreign

traders and to the foreign capitalists who have invested money in Chinese railways and other undertakings. These losses of capital would, no doubt, be very serious to a number of individuals, but they would scarcely affect to a perceptible extent the wealth of the nations to which the individual investors belong, for the sum total of European and American money invested in China is comparatively very small. Hence the losses arising to foreigners through the Chinese civil war would not be an adequate justification for interference on the part of other nations. It would not justify them to treat the revolutionists as rebels and to aid the Manchu Government in the suppression of the revolution. It would be morally indefensible for a European nation to assist the Manchu Government in keeping enslaved 400,000,000 people in order to save a few millions of money to a handful of capitalists who knew the risks they ran when they invested their money in China. Patience will pay the foreign capitalists. A regenerated China will give an infinitely greater scope to European enterprise than China in its present stagnation.

I think China should be allowed to work out her own salvation in her own way. Foreign intervention would not only be unjust, but might also be extremely unwise. The Chinese people have such great qualities—they possess far greater gifts than the Japanese—and their country has such magnificent resources that they are bound to come to the front and to have a great future. China has awakened, and her progress cannot be stopped. The Chinese people have

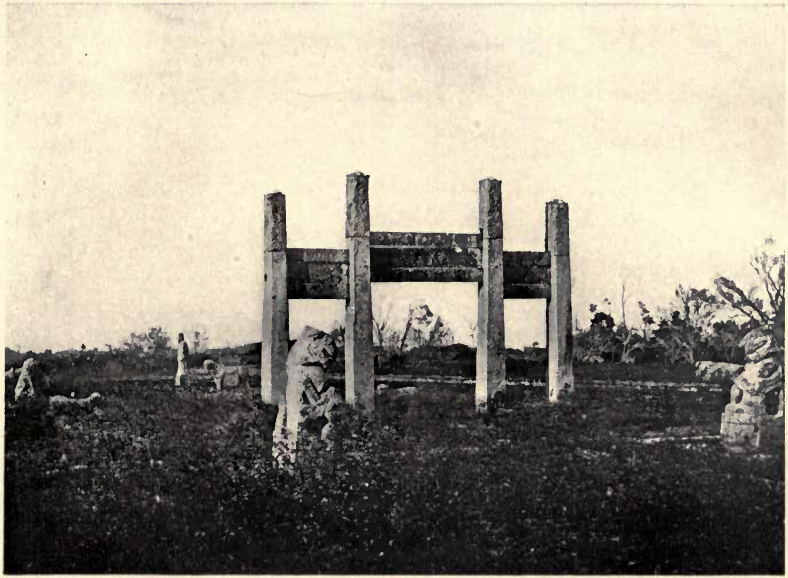
at last awakened to a sense of nationality. They would never forgive a nation which had taken the part of their alien rulers at the present juncture and had tried to perpetuate the misery of the people, or which had robbed China of territory during the present struggle. In the event of foreign nations landing troops, the revolutionaries will probably not resist, but will make all concessions demanded of them; but they will continue the war against the Manchus. They cannot fight simultaneously their Government and the foreigners. The Chinese have recognized that they can create an army sufficiently strong to defend the integrity of their country only when they have overthrown the effete Manchu Government, which is determined to stifle all progress and to prevent the creation of a modern army. As soon as the Chinese have driven out the Manchu dynasty, and have introduced good government, they will create a powerful army, and they would undoubtedly in course of time call those nations to account which had taken an unfair advantage of China's defencelessness during her present troubles. It is as yet too early to form an opinion whether the revolutionary movement will succeed or fail. However, the best authorities agree that the Manchu *régime* has been so seriously discredited in the eyes of the people that it can scarcely last much longer. At the same time, the character of the revolutionary movement and of its leaders ensures the ultimate success of the cause of progress. The regeneration of China is inevitable and is at hand.

THE CIVILIZATION OF CHINA

WU TING-FANG

IT is an undisputed fact that no existing country in the world has a more ancient history than China, and that her civilization dates from the earliest times. Like other nations, she has her legends, which purport to have arisen half a million years ago, but from the lack of authentic records little credence can be attached to such claim. The accession of the Emperor Fuk-Hi, 2953 B. C., is, however, recorded in the Chinese annals, and with him begins the period known amongst the Chinese as "High Antiquity." From that epoch dates the succession of dynasties down to the present time; and the names of the different rulers, their reigns and the principal events happening in each, are recorded in Chinese history.

Her civilization may justly be described as the most venerable in existence. It was founded in the remotest period of antiquity and developed under her own peculiar system of ethics, her own social and moral code, without aid from extraneous sources. This is partly due to her geographical position, but chiefly to the homogeneity of her people, all of whom, with a few unimportant exceptions, belong to the same race, use the same language, have a common religion and literature, and are governed



ANCIENT TOMB WITH STONE FIGURES

by practically the same system of laws, morals and customs.

Religious.—From time immemorial, the Chinese appear to have had definite religious beliefs. They had clear ideas of a Godhead, a supreme being ruling over the universe. He was designated the "Heavenly King" or "Supreme God," by whose decree the destiny of every creature or thing was supposed to be fixed. He was represented as both merciful and just, and, while rewarding the good and punishing the wicked, he was not indisposed to temper justice with mercy. Consequently, he was feared, revered, and worshipped by all, from the Emperor down to the peasant. Other gods were admitted and worshipped; but they were regarded as ministers, so to speak, of the Heavenly King, who appointed them to various offices, much in the same way as the Emperor appointed his officials to rule over his empire. This kind of religious belief persists to the present day, especially among the educated classes, and has exerted a strong and beneficial influence on the civilization of China, in spite of the mystic, and frequently idolatrous, doctrines and creeds introduced by the so-called Taoists and Buddhists during the middle ages of Chinese history.

Social and moral.—The Chinese had their own social and moral code ages ago and scores of centuries have passed away without any material change in it. There are five degrees of relationship recognized by the code and each degree has its prescribed duties, responsibilities and rights.

First comes the relationship between the sovereign and his subjects. The former is charged with the loving and benevolent care of his people, while the latter are enjoined to obey and serve their king with loyalty and faithfulness. Parents and children come next. "Honour thy father and thy mother" was, and is, as much a divine commandment with the Chinese as with the Hebrews; and under the heading of "filial piety" all the offspring of a family are bound by an inflexible law to yield obedience and love to their progenitors. Parents are not without obligations to their children. They have to cherish, educate, and maintain them and to provide for their future welfare. It may be said that in no other country is the family-tie held more sacred than in China. The next relationship is that of husbands and wives; and as some misapprehension exists concerning the status of women and the practice of polygamy in China, it may be well to dwell at greater length on this relationship. A husband is bound to treat his wife with great consideration and courtesy, and to cherish and provide for her, while the wife is required to love and obey her spouse. A man is permitted by law to have one wife only, and the wife one husband. It is incorrect to say that the Chinese are polygamous, since the marriage of more than one wife is treated as an offense in Statute-law, and is punishable by heavy penalties, and the second marriage is declared null and void. As a concession to human weakness, however, and especially for the humane purpose of providing for the unfortunate issue of unmarried women

and securing the continuation of the family line on the male side, the law, by a fiction, recognizes the status of children born in concubinage, and admits them to become members of the families as if they were born in wedlock. This legal indulgence has, in course of time, led to much abuse, and has given the impression that a Chinese can have as many wives as he desires. As a matter of fact, the so-called secondary wife is not recognized by law, and has no legal status in a Chinese family. As to the present position of women there is also some misconception. To those who are well acquainted with the family life of the Chinese, the position of Chinese women does not seem much lower than that now attained by the majority of their sisters in the West. Within the Chinese home their reign is supreme. As Empresses, mothers, wives and sisters they usually obtain their due share of honour, power, homage, affection and respect. Their education, even in former times, was not entirely neglected, and, besides literature, they were early instructed in needlework and household management, in order to fit them to become effective helpmates of their future husbands. Since the beginning of the national reform movement within the last few years many public as well as private schools for girls have been established. The custom of the seclusion of women is being gradually abandoned, and they now enjoy as much liberty and freedom as their Western sisters.

The relationship between the older and younger members of the family forms the fourth degree, and rules have

been framed for the regulation of their conduct towards each other. The Chinese exact from the younger members great respect and reverence for their elders, who, in turn, are enjoined to treat their juniors with kindness and courtesy. This rule is enforced, not only in families but in all the village-communities throughout the empire. Hence in every hamlet or country-place a council of elders is generally elected to deal with local affairs, and its decisions on matters referred to it have usually the force and authority of law. The officials interfere very little with their findings, and thus a vast amount of time is saved, and good order maintained, with little expense and trouble to the Government. This method of local government by the gentry and elders has been, and is, of the greatest utility and benefit. It forms the nucleus of local self-government and the foundation of parliamentary rule.

The last and fifth degree of relationship is that between friends and others with whom one associates, and the requirements of the social code in this respect are cordiality, sincerity and faithfulness. Honest dealing in all transactions is secured by this moral law; very few Chinese except those of the lowest order dare transgress it. For this reason the commercial integrity of the Chinese is proverbial and is much appreciated by foreigners and natives alike.

Political. The government of China from the beginning of its history until now has been patriarchal in character. The theory was that the Emperor was the sire, having received his appointment from Heaven, and his various min-

isters and officers were the responsible elders and stewards of the various departments, provinces and districts. For many centuries the occupant of the Imperial throne held his high office for life, and at his demise or retirement some able and virtuous minister was chosen either by the Emperor himself, or by the people, or their representatives, as his successor. As the government was for the benefit of the people, the Emperor was in some instances compelled to resign, or was forcibly removed, if his reign turned to their detriment. The history of China contains several instances in which these drastic measures were taken to remove unjust rulers. In 1766 B. C. Ch'eng-t'ang, founder of the Shang dynasty, banished the wicked ruler Kieh, and in 1122 B. C. Wu Wang, of the Chow dynasty, deposed the cruel King Chou. The rare occurrence of such incidents were due to the comparative soundness of the government and wisdom of the rulers, and to the institution of a peculiar system of strict surveillance and mutual responsibility among all classes of the people, which had the effect of deterring them from any interference in government affairs that might involve them and their relations in trouble. Since the advent of foreigners into China, the establishment of foreign consulates in different ports, and the acquaintance with foreign officials, merchants and missionaries, the Chinese have gradually learned the more liberal systems of government prevalent in Europe and America. As a consequence, within the last few years, the officials and the people have shown an eager desire for reform in various

directions. This has led the people to take a more active interest in municipal and imperial affairs, and in some instances they have not hesitated to send remonstrances against governmental measures or actions which they looked upon as unwise or injurious. A few years ago, in compliance with the express wishes of the people, imperial edicts were issued promising constitutional government and the formation of a national parliament in ten years. Preparations are being made for carrying out this promise. Local assemblies, composed of delegates from different districts, have been formed and meetings are held periodically to discuss matters of local or provincial interest. A senate, composed of nobles, officials and men of distinction in science, literature, or commerce has lately been established in Peking. The formation of a responsible cabinet has recently been urged by the public and the period of ten years fixed before the inauguration of a parliament has been considered too long. Yielding to public opinion and to the representations of a majority of the provincial Viceroys and Governors, and of the ministers in Peking, the Government issued an Imperial Edict on Nov. 4, 1910, changing the date for the establishment of the Parliament to the fifth year of Hsuant'ung, the year 1913, and decreeing that the official system be reorganized, a cabinet formed, a code of constitutional law framed, and the rules and regulations governing Parliament and the election of members of the Upper and Lower Houses, and other necessary constitutional reforms, be prepared and put into force before the

assembling of Parliament. Thus it is hoped that in two years' time a constitutional Government and a Parliament will be in existence in this ancient empire.

Educational. The instruction of the young had in the earliest times engaged the attention of Chinese educators. Besides teaching their youths polite literature and other branches of learning, they gave them moral training of a high order. The curriculum embraces mathematics, mechanics, painting and music, athletic exercises, such as fencing, horse-riding, driving and archery, etc. As a result the Chinese led the world in polite literature, in inventive and mechanical genius and in fine arts. But in the course of time some of these useful subjects were neglected, or omitted from the curriculum, and, instead of improving, the educational system deteriorated considerably. Since the national reform movement, however, the education of the young has engrossed the serious attention of officials and people and energetic steps have been taken to improve the educational system and to train boys and girls in all useful subjects along modern lines.

THE AWAKENING OF CHINA

H. BOREL

THE awakening of China to national consciousness is a process suddenly excited by the thunder of Japanese guns after a long period of silent brooding, and it is beyond the pale of possibility to estimate the immense influence it may have on the evolution of the whole world in the domain of politics, economics, science and art.

Until a few years ago there was, as a matter of fact, no Chinese people, in the sense of a single conception comprehending all Chinese. China was an unwieldy, inert mass of heterogeneous provinces and peoples, perhaps only kept together by the difficulty of falling asunder. When in 1894 the war in the north was waged against Japan, the South Chinese in the Fuhkien Province did not concern themselves with it, and it left the Chinese in the colonies beyond the seas as cold as a war between Bulgaria and Servia might have done. Up to the time of the Russo-Japanese War I hardly ever heard any Chinaman in Singapore or Batavia express the slightest interest in what might happen in Chinese politics. A Chinese emigrant in the English, American, or Dutch colonies might have ancestral tombs or prayer-houses somewhere in China which might

KOOLANGSEN, AMOY

bind him to a certain spot in the land of his early life, but his interest was only associated with that particular place of his origin, not with the native country, conceived as a national unit.

A Chinese from Shanghai was, moreover, as distinct from one hailing from Canton as a Spaniard from a Frenchman, and the same applies to a Chinese from Foochow, as compared with one from Peking, etc., etc. One usually speaks of Chinese "dialects," but "languages" would be the more correct expression. A Chinaman from the north could not understand one from the south; a domestic from Amoy could not talk to a tramping tailor from Shanghai. China was a heterogeneous mass of peoples who had only one tie in common—the written language, but this amounts to no more than do the Roman numbers in Europe to-day. The number X., for instance, is the same all over Europe, but the Englishman reads it as *Ten*, the Frenchman as *Dix*, the Italian as *Dieci*, and so on. In addition there is the so-called Chinese of the Mandarins, the Kuan hua or Ching yin. This language was spoken more or less generally in the north, but in the south only by high dignitaries and by highly cultured literates. Its slightly different Pekingese variety was the language of the Court and of diplomats, but in the south it was not nearly so much used as French is in the more refined sets of Europeans. Only a select few of the officials and the literates knew the Chinese of the Mandarins; the overwhelming large proportion of people, especially in the south, did not.

A single popular language—one that could be used among all the civilized middle classes from Canton to Shanghai, from Peking to Foochow and Amoy—did not exist. The Chinese of various southern provinces and districts of China remained foreigners to each other; they did not feel themselves as belonging to one brotherhood, as the possessors of one common treasure—the national vernacular by which the national mind may give utterance to its most sacred and intimate sentiments.

It is for this reason that I never anticipated the possibility of this conception suddenly emerging into a reality—one Chinese nation, one Chinese language, as there is one English nation and one English language.

But the roaring thunder of the Japanese guns over Chinese seas and the plains and mountains of Chinese Manchuria roused into activity the latent forces slumbering in the heterogeneous, indolent mass. Exactly how it came about no one really knows. At the back of the world's history mystical, spiritual powers are at work unseen, raising and lowering the rhythm of those great movements of the world wherein nations and dynasties rise to their culmination and then fall into decay.

It was as if a magnetic current, an electric vibration, passed through the body of this gigantic colossus, this magnificent, huge, primeval creature of prehistoric periods, apparently dead but in reality only slumbering through the centuries, on whose back foreign parasites had settled down, stinging and wounding and nesting in its skin. Suddenly

the heavy thick eyelids are half opened, a tremour of new life shivers through the unwieldy frame, the thick flabby skin contracts, the tremendous legs make the earth resound; and with a cry reverberating through the whole world, it hails a new day.

Here we had not only Japan defeating Russia on the plains of Manchuria, but a fragment of the East—the coloured—shaking off the West—the white—which reeled under the repulse. This terrific occurrence rang in a new era for the East, and the Chinese, the Hindu, the Mohammedan, awoke trembling, divining, with that Eastern intuition which is like second-sight, the hardly credible possibilities of the future. And then the abstract idea, so ultra-realistic because it is abstract, according to Eastern wisdom, the idea of "the East for the East," born in the gore of battle-fields and ensanguined seas, saw the light.

It is the idea now hovering over hundreds of millions of souls from Benares to Peking, from Calcutta to Batavia, and finding an echo far away in the hearts of all who are coloured, yellow and brown—in farthest America, in Capetown and the Transvaal, in Australia, in Alexandria, in Constantinople.

Europe is not yet immediately threatened by the Yellow Peril of bayonets, air-ships, and armoured cruisers; but there is the much greater, much stronger—because spiritual and mystical—danger of the Yellow Idea; indestructible and irresistible like all spiritual forces in the history of the

universe, mightier than the thickest armour-plates, more far-reaching than the monsters of Krupp or Creusot. One can level to the ground by heavy artillery any armoured fort, destroy *Dreadnoughts* by mines and torpedoes, but the spiritual idea fermenting among hundreds of millions cannot be exterminated by material weapons.

Much has already been written about railways and concessions, about loans and the exploitation of mines. Many have pondered and meditated on the reform of the Chinese people and the awakening of the Young Chinese. But it has not been clearly understood that what is really happening in China at the present moment is merely the outward symptom of a single inward idea arising in Eastern Asia, a pulse of the rhythm in which the whole world moves. European diplomacy and European sinology ought to understand in the first place that any appreciation of the Young Chinese movement must start from the point of view that the idea, "the East for the East," is essentially spiritual, even mystical, and will not at all carry with it only the material movements of economical and trading interests. It involves immensely more than social reform and the expansion of trade. China with her four hundred millions is now moving upward in the world's course, because in future she will work mightily towards the spiritual and intellectual progress of all humanity.

Stated briefly, the beginnings of reform, as far as outward signs go, were as follows: After the defeat of the big, hairy Russian by the small brave Japanese, China be-

gan to realize her own latent power; she began to consider how it came about that this small David had been able to slay this gigantic Goliath. It was as simple as the problem of Columbus's egg, but it took centuries after centuries for China to see this egg standing on its end.

About three years ago I, with a Chinese friend, visited a private Chinese school somewhere in Java and opened the desk of an urchin scarcely ten years old. I picked up his exercise book of compositions, and what I read there I may copy here without any comment, so exactly does it reflect the actual situation. He wrote: "Small Japan defeated big China. Afterwards small Japan defeated big Russia. How was it able to accomplish this? You think by ships and soldiers. But that is not so. It defeated Russia by its knowledge, by its education. It defeated the stupid Chinese and Russian soldiers, because education is so good in Japan; because the Japanese people are instructed in the sciences and are no longer ignorant. There is hardly a Japanese soldier who cannot read and write. China is much bigger than Japan and much bigger than Russia or any empire of Europe, and it has more than four hundred millions of inhabitants. When these people are instructed and know, China will be much more powerful than little Japan or the strongest peoples of Europe. Therefore the first thing China wants is instruction. It must start with that. Then China will become the first empire of the world."

This short essay of a ten-year-old child from the Dutch colony offers a striking instance of what now fills the Chi-

nese popular mind, of what is taught in Chinese schools. Education has been reformed all over China and—perhaps forced upon it by public opinion—education is now the foremost care of the Chinese Government. It was initiated by an impulse from Japan. Japanese schoolmasters opened in China the first modern Elementary School and were followed by Chinese scholars who had studied in Japan. Afterwards the Government took the official lead and had schools erected as far as possible all over China. The general curriculum of these schools is formed on a Japanese model, this again being an imitation of a European one rendered suitable to Eastern conditions. The present governmental programme contains a promise of compulsory education. Educational appliances, originally from Japan, are now being printed and manufactured chiefly in China. There is a separate Ministry for Education established in Peking and inspectors of High Schools and Grammar Schools are appointed by this department. A few schools have already been opened and a larger number are provided for. There are still not a few Japanese teachers in China, but there is a growing tendency to substitute for them Chinese who have studied in Japan. And in China itself Preparatory Schools are being erected for the education of elementary teachers.

But the most important thing is in all these schools the Chinese of the Mandarins (Ching yin) is being taught. Why? Because—and here lies the central importance of the Chinese education question, wherever there are Chinese

settlements—because the awakened national sentiment has discerned that unity of language is indispensable to national unity. What is at present possible to a small part only of the present generation in China will be possible to the whole of the next generation now attending the Elementary Schools: the Chinese people will speak one common language—that of the Mandarins.

Consequently the Chinese of the Mandarins has become the greatest good of modern China, because of all means it is the only one, the saving measure by which unity of State and nation can be accomplished. It is impossible to predict what may be the consequences of this reformed elementary education, soon to be followed by High Schools. The scope is so vast, so comprehensive. Everything pertaining to modern civilization is praised and explained in the reading-books of these schools of the people. A few years ago telegraphs, railways, telephones were of evil origin, sorceries of foreign devils, temples and tombs were obstacles in the way of tracks and roads. At the present moment railways, telegraphs, telephones, balloons, radio-telegraphy, everything that is modern and customary in Europe, is expounded in the national schools as the indispensable means to civilize China and put it on the same footing as the European States. Even Buddhist and Taoist temples are everywhere being equipped as schools—and it is well to notice the symbolic significance thereof. Idols are removed from temples: modern science walks in. This single fact means the complete mental revolution of a

people of over four hundred millions; and the aspect of the entire world will be altered by it.

Morever, thousands of Chinese students go to Japan and America—a small minority come to Europe as well; they imbibe there the milk of modern science and new ideas and return to China, somewhat conceited and overbearing, but full of a sublime ideal: to devote their lives to the education of their native country. Amongst them there are numerous well-to-do people who become schoolmasters without taking any pay, from pure love of their ideal, and who disseminate knowledge as the apostles disseminated love.

The Chinese have always been abused as inferior, as dirty, cowardly, and cruel, and particularly as materialistic and egotistical. Missionaries, and even learned professors who ought to know better, joined in, and (as happens everywhere through mistaking external deteriorations for the original, ancient, internal essence) they described the Chinese as a nation of heathen, full of superstition and witchcraft, steeped in materialism and egotism, too much debased to feel devotion to high ideals. Only a few have always known that this characterization was untruthful. Those who had thoroughly got into touch with Chinese literature and philosophy, not as dry-as-dust philologues but as artists and philosophers, knew better what was the real essence of the Chinese national soul.

WHAT HAS AWAKENED CHINA

LORD WILLIAM GASCOYNE-CECIL

FOR centuries China has been the land that never moved. It had a political history full of wars and bloodshed, of intrigue and murder; periods of prosperity and enlightenment; periods of darkness and desolation; but the country remained essentially the same country. There might be some small alteration in its customs, but China was distinctly unprogressive. And everybody who knew China ten or fifteen years ago was prepared to prophesy that it would continue to remain unprogressive.

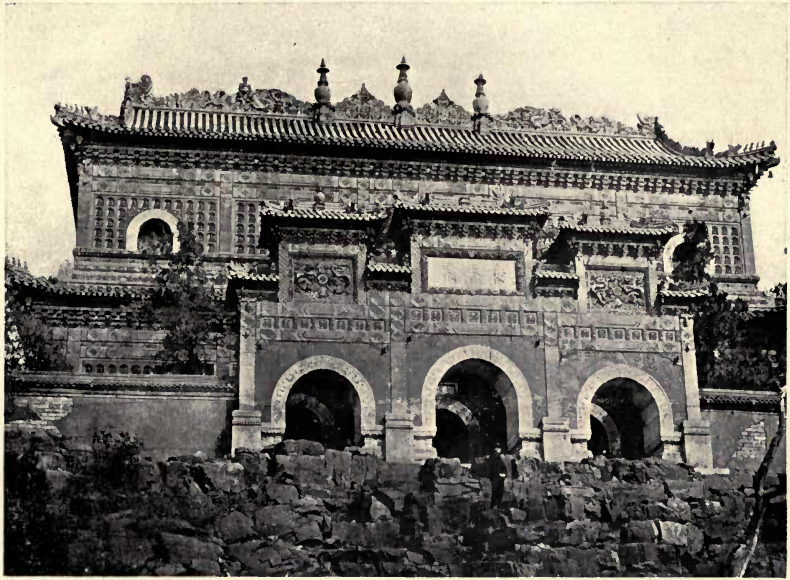
Many a missionary speaks of the China that he used to know as a very different land from the China of to-day. It used to be a sort of Rip Van Winkle land that had slept a thousand years, and showed every sign of remaining asleep for another thousand. Mrs. Arnold Foster told us that when she first came to Wuchang she used to see the soldiers dressed mediævally, learning to make faces to inspire terror in the hearts of the adversary. Monseigneur Jarlin, the head of the French mission in Peking, described the China of olden times by saying that in his young days all Chinamen had a rooted contempt for everything Western. Theirs was the only civilized land. The West was the land of barbarism. Now, he added, the

positions are reversed; every Chinaman despises China, and is convinced that from the West comes the light of civilization. Archdeacon Moule tells how he sailed out to China in a sailing ship, and found a land absolutely indifferent to the existence of the West—more ignorant of the West than the West was of the East, and that, when he was young, was saying a great deal; and now he finds himself in a land that has telephones and motor cars and takes an active interest in flying-machines.

China has fundamentally altered. She used to be absolutely the most conservative land in the world. Now she is a land which is seeing so many radical changes that a missionary said, when I asked him a question about China: "You must not rely on me, for I left China three months ago, so that what I say may be out of date."

China is now progressive; yes, Young China believes intensely in progress, with an optimistic spirit which reminds the onlooker more of the French pre-Revolution spirit than of anything else. And this intense belief in progress shows itself at every turn; the Yamen runner has become a policeman, towns are having the benefit of waterworks, schools are being opened everywhere, railways cover the land. One may well ask what has accomplished this change, what has awakened China?

Perhaps, like many other great events in history, this change of opinion in China should be attributed to more than one cause. There are two chief causes. One may be small, but it is not insignificant; the other is certainly



EMPEROR'S SUMMER PALACE, NEAR PEKING. DESTROYED BY THE ANGLO-FRENCH ARMY

great and obvious. The less appreciated factor that is causing the regeneration of China is Christianity; the larger and more obvious factor is the new national movement.

The cause of the new national movement was the sense of humiliation brought about by political events culminating in the battle of Mukden, where a flagrant act of insolent contempt for the laws of neutrality was felt all the more deeply because China had to submit to that which she was powerless to resist.

China, confident in the number of her people, which reached to a quarter of the world's population, attempted to assert her rights of suzerainty over Korea against Japan. She had not realized then that Japan was no longer an Eastern Power, where knights with two-handed swords did deeds of valour and won for themselves everlasting renown. And when at Ping-yang the armies met, the Chinese general ascended a hill that he might direct the armies of the Celestial Empire with a fan. He conceived the battle to be merely a small affair, where a fan could be seen by all the officers engaged. The result was, of course, that the German-trained Japanese army had a very easy victory. The war ended in the taking of Port Arthur by the Japanese, and China was in the humiliating position of having to appeal to Western countries to secure her territory.

So far, however, the sting of her humiliation gave to China a sense of resentment against all foreigners, rather

than a sense of repentance for her own shortcomings, and the missionaries found hostility to their work in every part of China. That hostility resulted in the murder of two German Roman Catholic missionaries in Shantung. The well-known action in Germany in demanding a cession of territory as a punishment for this murder may have been a good stroke of policy, but it has brought but little honour either to Germany or to Christianity. In fact it may be regarded as a most regrettable action from a missionary point of view, for it convinced the Chinese that the missionary was but a part of the civil administration of a hostile country, and that if China was to be preserved from the foreigner, missionaries must be induced to leave the country. A deep feeling of national resentment spread over the land which was encouraged by some in authority. The direct connection between Government patronage of the anti-foreign movement and the German occupation of Kianchau can be deduced from the fact that the Governor who was responsible for the awful murders in Shansi had been Governor of Shantung when Germany took Kianchau.

The result of this bitter feeling was the creation of a secret and patriotic society which concealed the nature of its propaganda under a name with a double meaning. The Boxer Society was, as its name suggests, apparently an athletic society—a society which had for its object the encouragement of the art of self-defense. But the name had another signification. Its real object, as a Chinaman ex-

plained to me, was to "knock the heads of the foreigners off." It was a religious as well as a political movement, however. It had its prophets, who did wonders or were thought to do them, and its disciples were believed to be invulnerable to any Western weapon. It protested against the movement towards Western ideas, which it regarded as immoral; it condemned and destroyed everything Western, from straw hats and cigarettes to mission houses and railways; its disciples believed that the spirits that defend China were angry at the introduction of Western things, that they were withholding the rain so necessary to the light loess land of that district, and that the only way they could be propitiated was by the sacrifice of a Western life or by the destruction of a Western building. One of the things that precipitated the siege of Peking was the apparent success of such an action. In pursuance of their faith, the Boxers set a light to the rail-head station of the half-made Hankow-Peking railway, a place called Pao-ting-fu; the station was a mere wooden barrack and blazed up merrily with an imposing column of smoke; hardly had the smoke reached the heavens, when the sky was overcast with heavy thunder-clouds, and in a short time the thirsty land received the long-wished-for rain and the Boxer prophets pointed with sinister effect to the heavenly confirmation of their doctrine.

With the relief of Peking the Boxer Society fell; but the popular view was not that Boxer teaching was false, but that the spirits behind Western religion were stronger

than those behind Boxerdom. So one of the immediate results of the fall of the Boxers was to establish the spiritual prestige of Christianity; the second result was to inspire the Chinese with a respect for the military power of the foreigner. The Boxers had failed, the foreign powers had taken Peking, the Son of Heaven had become a fugitive; all this was gall and wormwood to the Chinaman. The sack of Peking was especially felt, both because of the wanton destruction that was committed—one informant told me he saw a vase worth £200 smashed into a thousand atoms by a drunken soldier—and because the enlightened Chinese knew very well that no civilized city is sacked at the present time, and that they were being treated as no other race is now treated.

The bitterness of their next humiliation made them ready to learn as they had never been before in the whole of their history, and events provided them with teachers who taught them that the cause of this humiliation was their refusal to accept Western ideas, and that if they would maintain their independence they must learn the art of war from their conquerors.

After the siege of Peking came the Russo-Japanese war. The Russians had long been known and feared by the Chinese; they were to the Chinese mind the embodiment of the warlike and bloodthirsty spirit of the West; they were hated for their cruelty and feared for their prowess. The awful story of the massacre of Blagovestchensk in 1900 was still present to the popular mind. The story was

this. The Amur divides China from Siberia. When the Boxer movement broke out the Russians required all the Chinese to go to their side of the river; but with sinister intent, they removed all the boats, so that no one could cross. The Chinese pointed this out, and the respectable merchants of the town presented a petition saying they were ready to obey the Russian Government in everything, but without the boats they could not do so; but the Russians insisted that boats or no boats, they must cross the Amur; they protested but in vain; a half-circle was formed round them by the soldiery, and the whole Chinese population of the city was driven into the river at the point of the bayonet.

The Japanese were also well known to the Chinese; they had been till lately, when the Western movement had altered everything in Japan, their pupils in civilization. The Japanese believe in Confucius, used Chinese characters, worshipped in Buddhist temples, sacrificed to ancestors, in fact were in Chinese estimation a civilized race, though inferior of course to themselves.

When these two antagonists met in Manchuria, the war could not fail to make a deep impression on China. To begin with, it was an insult surpassing that of the sack of Peking to the Chinese *amour propre* to have the war carried on in Manchuria: Russia and Japan were disputing over Korea and both nations were at peace with China. Russia might have invaded Japan; Japan might have invaded Russia, or both might have met in Korea, but what they did was to select a province of a neutral State and decide

that there should be the scene of conflict. What made this more striking was that they agreed to respect the neutrality of China; in fact they selected their battle-ground with the same equanimity as if China and her natural rights did not exist.

But the deepest impression made on the Chinese was by the victory of the Eastern over the Western. The Japanese demonstrated that there was no essential inferiority of the East to the West, and that when an Eastern race adopted Western military methods it proved itself superior to the most powerful of the Western races. This was the lesson the battle of Mukden taught the Chinese, and which convinced the anti-foreign party in China that, however much they might hate the foreigner, they must adopt Western methods if they would retain their independence. The result was that the progressive and anti-foreign parties found themselves at one. Both agreed that Western ideas were necessary. The first because they believed in Western progress; the second because they felt that the only way to preserve China from the hated foreigner was to learn the secret of his military power. The first thing to be done was to study Western education, and then they could hope to hold their own against the Western races, as Japan had more than held her own against the Russians.

I believe the battle of Mukden will prove one of the turning-points in the history of the world. Few of us have any conception of the bitterness of the humiliation of China. People speak of Russia as having been humili-

ated; but my experience is that the Russians looked at the whole question as a colonial war in which a bungling Government embroiled their country—a war which, if it demonstrated the incapacity of their officers, proved the courage of their soldiers. But the humiliation of China was intense. When one remembers the position that the Emperor occupies in China; when one also remembers the reverential feeling that exists towards ancestors, one realizes what it must have meant to the Chinamen that the site of the tombs of their Emperors should have been the scene of that titanic struggle between the East and the West. But the result of that humiliation was to burn in the lesson that Japan had taken the right course, and that, however hateful were Western ways, they were a necessity, and that every lover of China must do his best to introduce them into the Empire.

Of course there are many Chinamen—nay, I should think a vast majority—who intend to preserve to China the essential points of the Confucian civilization; they mean to accept Western ideas only in so far as they are necessary to struggle against the West. Some, no doubt, definitely admire the West, but most are anxious for a compromise; they want to preserve China with its customs, with its essential thought, but to strengthen it by foreign knowledge and a foreign military system. The exact degree of what should be preserved in China and what should be destroyed and replaced by Western innovations differs according to the age and the temperament

of the thinkers, but the principle is most generally accepted —Western thought must be grafted on to Eastern civilization. When we remember the size of China we may well ask ourselves what effect this policy will have on the rest of the world. We have at present a period of reflection, for how long we cannot tell. The task of welding East and West into one whole is in practice proving difficult, and at present failure is very often the result; but with Japan as a successful example, and with the threat of national extinction and foreign domination before them, the Chinese can never give up the effort; and whatever the exact result may be, I think one may assert without rashness that not only will it fundamentally alter the whole of China, but through China affect the whole world.

THE CITIES OF CHINA

LORD WILLIAM GASCOYNE-CECIL

NOWHERE is the transitional period through which China is passing more obvious than in the cities of China; many towns are still completely Chinese, but as you approach the ports you find more and more Western development. The contrast between towns is extremely marked. Shanghai or Tientsin are Western towns and centres of civilization; the difference between them and such towns as Hangchow or Ichang is very great. The true Chinese city is not without its beauty—in fact, in many ways it is a beautiful and wonderful place. But to appreciate it eyes only are wanted, and a nose is a misfortune. The streets are extremely narrow passages, which are bordered on either side by most attractive shops, particularly in the main street. The stranger longs to stop and buy things as he goes along, but the difficulty is that it takes so much time; he must either be prepared to pay twice the value of the things he wants or to spend hours in negotiation. There is one curious exception to this rule; the silk guild at Shanghai does not allow its members to bargain, and therefore in the silk shop the real price is told at once.

The shopkeepers are charming, and there are numbers

of salesmen—salesmen who do not mind taking any amount of trouble to please. It is delightful, if insidious, to go into those shops; and one can well believe that if a Chinese silk shop were opened in London, and silk sold at Chinese prices, the shop would have plenty of customers. The quality of Chinese silks far exceeds that of the silks of the West. A Chinese gentleman mentioned as an example of this superiority that one of his gowns was made of French silk and that it was torn and spoilt after two or three years; but that he had had gowns of Chinese silk for twenty years or more which were just as good as on the day he had bought them, and that he had only put them on one side, because the fashions in men's garments change in China as they do elsewhere for ladies. The same gentleman related many interesting things about the silk trade. This is much more like the guilds in mediæval Europe than anything that we have nowadays, and this is why China is not exporting more silk than she is at present. These silk guilds to a certain extent prevent the Chinese catering for European customers, as they will not allow or at any rate encourage the production of silks that would take on the European market. The West has many faults as well as many virtues, and one of its faults is that it no longer cares for articles of sterling value, which last long and for which a high price must be paid, but it delights in attractive articles of poor quality at a low price. It is to be feared that the West may spoil some of China's great products as she has spoilt the great arts and productions of India.

INN-YARD, PEKING

But to return to Chinese streets. Next the silk shop will be the silver shop. Here again the work is admirable. At such a place as Kiukiang you can spend an hour or more bargaining and watching the wonderful skill of the silversmiths as they turn out beautiful silver ornaments. It is pleasant to wander along and to look into the shops and see the strange things that are for sale—fish of many kinds in one shop, rice and grain in another, strange vegetables, little bits of pork, flattened ducks; or to glance at the clothes and the coats hung out, many of them of brilliant colours. The signs over the shops and the names of the merchants are a feature in themselves, illuminated as they are in vivid hues of red and gold, in those wonderful characters so full of mystery to the foreigner.

In a native city up-country the traveller is practically forced to go through the city in a chair. There are no wheel conveyances except wheelbarrows, and except where there are Manchus, horses are quite unknown. Walking is profoundly unpleasant for a European, for as he walks along he is constantly jostled by porters carrying loads of goods on a bamboo across their shoulders; or cries are heard, and a Chinese Mandarin is carried past shoulder high, leaning forward looking out of his chair perhaps with a smile of contempt for the foreigner who can so demean himself as to go on foot like a common coolie; or perhaps it is a lady with her chair closely covered in and only a glimpse to be seen of a rouged and powdered face, for the Chinese women paint to excess, as part of their ordinary

toilet. Next comes the water-carrier hurrying past with his two buckets of water; or perhaps it is some malodorous burden which makes a Westerner long to be deprived of the sense of smell. But in a chair a ride through a Chinese town is delightful; the chair-coolies push past foot-passengers who accept their buffets with the greatest equanimity, and from a comparatively elevated position the traveller can look down on the crowd.

But when the Chinese city is near a port, all this begins to change. The chair is replaced by the ricksha, and though in many ways it is less comfortable than a chair, the ricksha is after all the beginning of the rule of the West, being a labour-saving machine. One coolie or two at the most can drag a man quickly and easily where with a chair three or four bearers would be needed. Outside the old town will be built the new native town, and the new native town is built on European lines, with comparatively wide streets. In a treaty port the completed specimen of the transitional stage through which all China is passing is to be seen. Shanghai is a most delightful town, although it seems commonplace to those who live there, but to a stranger it is a place full of contradictions and eccentricities. The first thing that strikes one in Shanghai is that none of the natives know any of the names of the streets. It is true they are written up in large letters both in English and in Chinese; but as not one of the coolies can read, they have not the very slightest idea that that is the name of the street—they call it quite a different name; and as they

speak a different language both to that of the educated Chinaman and to the Englishman, there is no reason why they should ever learn the names given by them. The habitual way of directing a ricksha coolie is by a sort of pantomime, and there is always a great element of uncertainty as to whether he will get to his destination even with the oldest resident unless he knows the way himself.

Another example of the difficulty of carrying on the details of city life is afforded by a common spectacle at Shanghai. In the crowded streets you see a little crowd of policemen. The group consists of three splendid men, typical of three different civilizations. First there is the English policeman; next to him is a black-bearded man, bigger than the first, a Sikh, every gesture and action revealing the martial characteristics of his race; then a Chinaman completes the group, blue-coated and wearing a queue and a round Chinese hat as a sign of office. The traveller wonders why this trio is needed till he sees them in action. A motor car rushes down one road, a ricksha comes down another, and a Chinese wheelbarrow with six women sitting on it slowly progresses down a third. All three conveyances are controlled by Chinamen, and when they meet, all shout and shriek at the top of their voices; no one keeps the rule of the road, with the probable result that the wheelbarrow is upset, the ricksha is forced against the wall, and the motor car pulled up dead. Then the police force comes into action. The Chinese policeman objurgates vociferously and makes signals indifferently to

everybody; the Sikh policeman at once begins to thrash the Chinese coolie; meanwhile the English policeman at last gets the traffic on the right side of the road, quiets his subordinates, sees justice done and restores order. Possibly if the matter had been left to the Chinese policeman, he would have arranged it in the end; the traffic in Peking was controlled entirely by Chinese policemen and was fairly well managed.

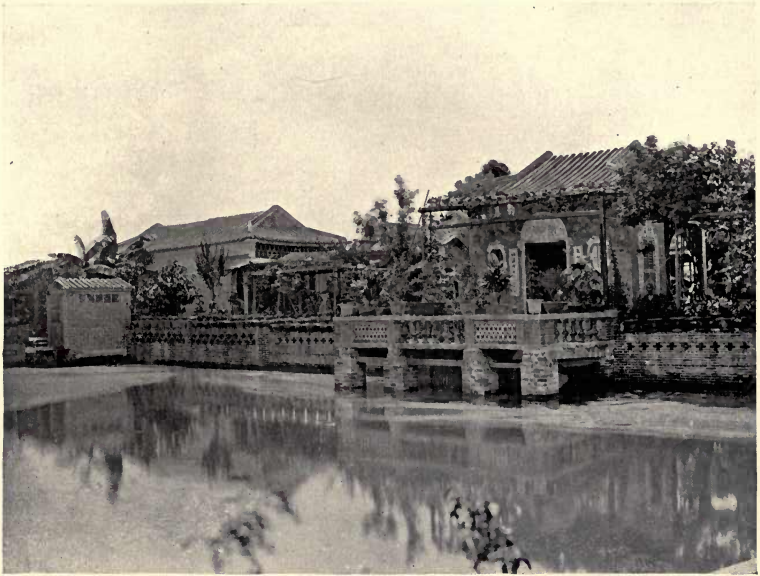
Shanghai, with its mixture of races, with its national antipathies and jealousies, is indeed one of the most attractive but strangest towns in the whole world. Every race meets there; and as one wanders down the Nanking road, one never tires of watching the nationalities which throng that thoroughfare. There walks a tall bearded Russian, a fat German, jostling perhaps a tiny Japanese officer whose whole air shows that he regards himself as a member of the conquering race that has checkmated the vast power of Europe; there are sleek Chinese in Western carriages and there are thin Americans in Eastern rickshas; the motor cycle rushes past, nearly colliding with a closely-curtained chair bearing a Chinese lady of rank, or a splendid Indian in a yellow silk coat is struck in the face by the hat of a Frenchman who finds the pavements of Shanghai too narrow for his sweeping salute; one hears guttural German alternating with Cockney slang; Parisian toilettes are seen next half-naked coolies; a couple of sailors on a tandem cycle almost upset two Japanese beauties as they shuffle along with their toes turned in; a grey-gowned Buddhist priest

elbows a bearded Roman missionary; a Russian shop, where patriotism rather than love of gain induces the owners to conceal the nature of their wares by employing the Russian alphabet overhead, stands opposite a Japanese shop, which, in not too perfect English, assures the wide world that their heads can be cut cheaply; an English lady looks askance at the tightness of her Chinese sister's nether garments, while the Chinese sister wonders how the white race can tolerate the indecency that allows a woman to show her shape and wear transparent sleeves.

CHINESE STREETS

JOHN HENRY GRAY

TO this large and ancient Asiatic Empire many names are given by its inhabitants. The principal are Tchung Kwock and Tien Chu. The term Tchung Kwock, or Middle Kingdom, was given to the country on the arrogant supposition that it is the grand central kingdom of the globe around which all the other petty states are arranged as so many different satellites. Tien Chu is the term in which the nation sets forth its heavenly origin in contradistinction to the inferior genesis of all other earthly states. By the tribes who dwell between China and the eastern shores of the Caspian Sea, the country is called Cathay, or the Flowery Land; and as, before the discovery of the Cape of Good Hope, the highway from Europe to China lay through these countries, this was the name Europeans became acquainted with. The word China is said to be derived from the name of an emperor of the short-lived dynasty of Tsin. This emperor, who was named Ching Wong, is said in Chinese annals to have been one of the greatest heroes of whom China, or, indeed, any other land can boast. He extended his conquests over the countries immediately contiguous to the western frontier of his kingdom, and he drove the Tartar tribes in



PALACE NEAR HONG KONG

the north back to their mountain fastnesses, and completed the construction of the Great Wall of China to prevent their incursions in future.

The great political divisions of the country are eighteen provinces, viz., Shan-tung, Pe-chili, Chih-li, Shan-si and Shen-si in the north; Kwang-tung and Kwang-si in the south; Cheh-Kiang, Fu-kien and Kiang-su in the east; Kan-suh, Sze-ch'uen and Yun-nan in the west; and Ngan-hui, Kiang-si, Hu-nan, Hu-peh, Ho-nan and Kwei-chow, which may be regarded as the midland provinces.

Of these provinces Sze-ch'uen is the largest, Cheh-Kiang the smallest and Kwang-tung, from its almost tropical position, one of the most fertile. Each province is subdivided into poos, districts, or counties and prefectures or departments. A poo, the capital of which is a market-town, consists of a number of towns and villages; a district or country, the capital of which is a walled city, consists of a number of poos; a prefecture or department, the capital of which is also a walled city, consists of a number of districts or counties, and a province, the capital of which is also a walled city, consists of a number of prefectures. The eighteen provinces of China Proper, in their collective capacity, contain upwards of four thousand walled cities, Peking (which though a royal city, and the seat of the central government, is without exception the dirtiest place I ever entered) being the capital. The cities which rank next to the capital in point of importance, though vastly superior to it in almost every respect, are Nanking, Soo-

chow, Hang-chow and Canton. The market-towns and villages of this vast empire are also very numerous.

The walls by which each country and prefectoral and provincial capital city is enclosed are from thirty to fifty or sixty feet high. Those by which Peking is surrounded are in appearance by far the most imposing. In many instances, however, the walls of Chinese cities are undertakings of great magnitude, and are remarkable, both for the extent of their circumference and for their massive appearance, their width affording space sufficient for two carriages travelling abreast.

Thus, for example, those which enclose the city of Nanking are eighteen English miles in circumference. At all events it took me six hours to walk round them; and I walked, without stopping once, at a rate exceeding three miles per hour. The walls of Chinese cities are castellated, and provided with embrasures for artillery and loopholes for musketry. At frequent intervals there are watch-towers and barracks for the accommodation of troops. On the top of the ramparts in some places are piled large stones which in times of tumult or war are thrown upon the heads of assailants.

At the north, south, east and west sides of each Chinese city, there are large folding gates of great strength. These are further secured by equally massive inner gates. Each of the principal outer gates of the city of Nanking is strengthened by three such inner gates. Of the gates of a Chinese city, the one which is held in honour above all

others is that at the south. Through the south gate, or gate of honour, which is especially regarded as the emperor's gate, all officials coming to the city to hold office enter; and when they vacate office, it is by the same gate that they depart. No funeral procession is allowed to pass through this gate, and the same prohibition excludes the bearers of night-soil, or of anything which is regarded as unclean. The south gate of the capital of the empire is regarded as so sacred that, as a rule, it is kept closed, and only opened when the emperor has occasion to pass that way.

The streets of cities, towns and villages are generally wider in the northern than in the southern provinces of the empire. Those of Peking are very broad. Indeed in this respect they equal those of European cities. The narrowness of the streets in the south of China gives them the great advantage of coolness during the summer months. Many of them are so narrow as to shut out in a great measure the rays of a hot tropical sun; and in some instances they are partially covered over during the hot season by the residents with canvas matting, or thin planks of timber. Many of the towns, also, in the north of Formosa, are protected in this way. The pathways which run in front of the shops are arched over, and as they are frequently constructed in the form of rude arcades, it is possible to pass from one part of the town to another without exposing oneself to the sun or rain. Between the footpaths that are covered in this way, there is a thoroughfare for sedan-chairs and beasts of burden. It appeared to me,

however, that this centre thoroughfare is more generally used as a public dust-bin than as a street. The shop-keepers are in the habit of throwing into it all sorts of refuse, which is not so speedily removed by the scavengers of the town as it ought to be. Manka, which is one of the principal towns in the north of Formosa, is above all others remarkable for the arrangements of its streets after this fashion. At Hoo-chow, a prefectoral city in the province of Cheh-Kiang, I passed through two streets which were constructed in the form of arcades, which are not however so perfect as those of Manka. The streets of Chinese cities are paved with granite slabs, bricks, or paving-stones. Those of the city of Canton are paved with granite slabs. The streets of the city of Soo-chow—so long famous for the wealth of its citizens—are in some cases paved with granite slabs, and in others with paving-stones.

Under the streets of Chinese towns there are conduits into which the rain percolates as it falls through the chinks between the granite slabs. Where the streets are paved with paving-stones, there are channels or gutters on either side; these, however, are so narrow as to prove of little or no service, so that they become pools of filth from which there is a fearful stench in the summer months. The streets of Peking are macadamized, or supposed to be so. They are considerably raised in the centre, so that the rain-water may easily flow into the conduits on either side. In summer, they are so covered with dust as to render travelling upon them a thing to be avoided. In the evening,

there is a most intolerable stench; for the conduits are then opened and the stagnant water they contain is scooped out and scattered broadcast over the streets for the purpose of laying the dust. The names which are given to the streets of Chinese cities are generally very high sounding. Thus we have the Street of Golden Profits; the Street of Benevolence and Love; the Street of Everlasting Love; the Street of Longevity; the Street of One Hundred Grandsons; the Street of One Thousand Grandsons; the Street of Saluting Dragons; the Street of the Sweeping Dragon; the Street of the Reposing Dragon; the Street of Refreshing Breezes; the Street of One Thousand Beatitudes; the Street of a Thousandfold Peace; the Street of Five Happinesses; the Street of Ten Thousand Happinesses; the Street of Ninefold Brightness; the Street of Accumulated Goodness. Other streets are simply numbered as First Street, Second Street, Third Street, and so on.

The shops of which the streets of Chinese cities are formed, and which are built of bricks, are of various sizes. They are entirely open in front. There is, however, no rule without an exception; and many of the shops at Peking are provided with glass windows. I also saw them in the banking establishments in Soo-chow. At the door of each shop stand two or more long sign-boards, upon each side of which are painted in neat bold letters in gold, vermilion, or other gay colours, the name of the "hong" and the various commodities which it contains for sale. The name of the hong or shop consists of two characters.

In some instances a shopkeeper places above the door of his shop a small sign-board resembling in form some particular article which he has for sale. Thus a collar-maker has a sign made in the form of a collar; a hosier's sign resembles a stocking; a bootmaker's a boot; and a spectacle-maker's a pair of spectacles. In some cases the signs are not shaped to represent the articles, but representations of these, such as hats, fans, and even sticking-plasters are painted on them. Some shopkeepers, not satisfied with having sign-boards suspended from the side-posts of the doors of their shops, seek to make themselves still better known by painting their names and the wares in which they deal in large characters on the outer walls of the cities in which they reside. On the walls of the cities of Tang-yang and Chang-chow, on the banks of the Grand Canal, I observed this to be especially the case. Boards on which are recorded the names of each person residing in the house are also, in compliance with law, placed on the entrance door or outer wall of each dwelling-house. This custom appeared to me to be much more observed in the rural districts than in the cities and towns. Above the entrance-door of each shop hang lanterns; and, from the roof, lamps of glass or horn upon which are gaily-coloured representations of birds, flowers, gardens and temples. These innumerable, bright-painted sign-boards and lanterns give a Chinese street a most cheerful and animated appearance. The streets of Canton, which, in this respect, are most conspicuous, are the Chaong-tan Kai; the Chong-yune-fong;

the Tai-sing Kai; the Sue-sze-tai Kai; the Koo-tai Kai; the Shaong-mun tai; the Wye-oi Kai; and the Tai-fat-sze-chein.

The shops are not distributed indiscriminately throughout the Chinese towns, as is the case to a large extent in European cities. They are confined to certain quarters, and even in the streets appropriated to them, they do not occur promiscuously. Each branch of trade has its special place to which it is usually restricted. On each side of a street we should generally find shops of the same kind. Near the entrance of his shop, the master is often seated waiting with much patience for the arrival of customers. No female member of the tradesman's family resides in apartments either above or behind the shop. In the evening, therefore, when the shutters have been put up, the tradesman hastens to his home in the more retired parts of the town, leaving his stock in charge of his assistants and apprentices.

The streets in which the gentry reside consist generally of well-built houses, which, like the majority of houses in China, are of one story only. They extend, however, a considerable distance to the rear, and are so large and spacious as to be capable of containing a great number of persons. They are approached by large folding-doors. As the walls which front the streets are without windows, they present, in many cases, the appearance of encampments. Detached houses—of which there are many—bear a very striking resemblance to encampments. This is particularly

true of the houses of the gentry who reside in the cities of Soo-chow, Yang-chow, Hang-chow and Hoo-chow; and it has often struck me in my peregrinations through the provinces of Kiang-su and Kiang-soo. Chinese houses have no fireplaces. In the cool season, therefore, the occupants have to keep themselves warm by wearing additional clothing, or by means of portable brass or earthenware vessels in which charcoal embers are kept burning. Owing to the houses and shops which form its streets not being generally of the same height, or arranged in a direct line, a Chinese town or village looks very irregular. This irregularity is due to the fact that the houses are built according to the principles of geomancy, which do not admit of the ridge-beams of each house in a street being placed in a direct line. Were they so placed, evils of various kinds would, it is said, be the inevitable result.

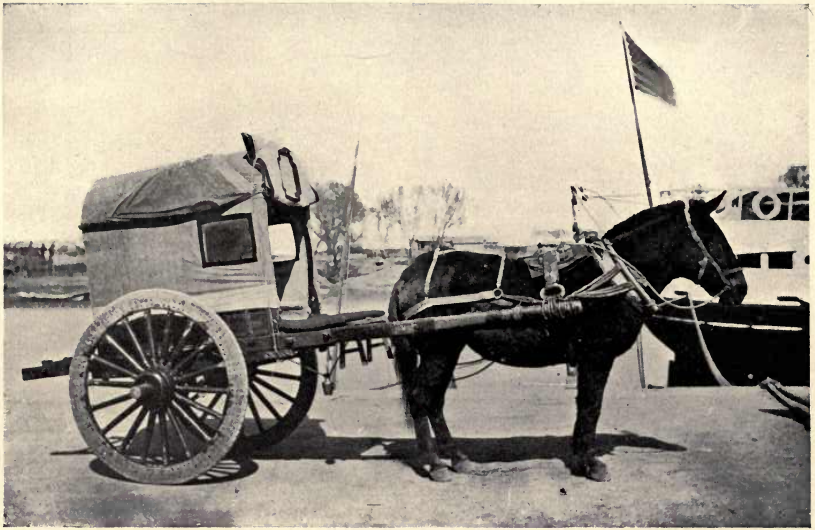
The streets, or squares, of Chinese cities are not adorned like the streets and squares of European cities with stone, marble or bronze statues of the great, the brave, and the learned. In nearly all the principal cities of China there are, however, monumental arches erected in honour of renowned warriors, illustrious statesmen, distinguished citizens, learned scholars, virtuous women, or dutiful sons or daughters. In some instances such monuments are built of brick, in others of marble, in others of old red sandstone, but more generally of granite. A Chinese monument of this nature consists of a triple arch or gateway, that is, a large centre gate, and a smaller gateway on each side. On

a large polished slab, which is placed above the middle gateway, are figures done in sculpture, or Chinese characters setting forth the object with which the citizens, by imperial permission, erected the arch.

PEKING

PIERRE LEROY-BEAULIEU

ALTHOUGH not the most ancient city in the Celestial Empire, Peking is an epitome of the rest of China, together with its ancient civilization and its present stagnation and decadence. It belongs to a very different type from the cities of Europe, or even of the Moslem world, and the sight of its immense wall and successive enclosures, which divide it into four distinct parts, reminds one of Nineveh or Babylon. In the centre is the "Forbidden" or "Purple City," about a league in length from north to south, and a quarter of a league in width, containing the palaces of the Emperor and Empress Dowager, and the gardens and the residences of a swarm of parasites numbering, it is said, between six or eight thousand persons, inclusive of guards, concubines, eunuchs, functionaries, gardeners and other attendants upon the Imperial harem. The only Europeans who are allowed to cross the sacred threshold of the Purple City are the members of the Diplomatic Corps, to whom the Emperor gives audience on New Year's Day, as well as since quite recently on the occasions of their arrival or taking leave. Around the Purple City extends the Imperial City, its walls painted pink, which in its turn is surrounded by the Tartar



A PEKING CAB

City, a rectangle of four miles in length by three miles in width, whose sides face the cardinal points. Its colossal walls are fifty feet high, and at their summit are fifty feet wide. Their external fronts consist of two strong brick walls, rising from a substructure of stone. The interior is filled up with earth, and the summit, covered with flagstones, forms a walk bordered by embattled stone parapets. Bastions project outwards, and huge pavilions built of brick, pierced with many balastraria, and coated with highly-varnished coloured tiles, ornament its four corners and gates. It rises only ninety-nine feet above the ground, beyond which height it is never allowed to build, lest the flight of the good spirits might be inconvenienced thereby. This magnificent rampart, which to the northeast and to the west rises abruptly from the midst of the country, Peking having no suburbs, presents a most imposing aspect; and it is not less impressive when beheld from any one of the half-moons, which are very vast, and are built before the various gates, but which, owing to the height of the embattled walls which surround them on all sides, each of which is surmounted by a massive brick pavilion, look like wells.

To the south of the Tartar City is a group of less imposing walls surrounding the lengthy rectangle which includes the Chinese City, the commercial part of Peking. The broad street that intersects it from north to south, and cuts it into two equal parts, especially close to the Tsieng-Men Gate, by which you pass into the Tartar City, is the

most animated artery of the city. In the central walk, paved with magnificent flagstones, not one of which is now in its right place, and which apparently only serve as stumbling blocks to pedestrians, and are covered with mud a foot deep in summer, and by a pestilential dust in winter, circulate in the utmost confusion the ever-present waggons, already described, palanquins, sedan-chairs, whose colours vary with the dignity of the owner, chairs drawn by mules, men riding on small Manchurian ponies, indefatigable asses, which are the best means of locomotion in the place, enormous one-wheeled barrows, coolies struggling under the burden of huge baskets filled with fruit, vegetables and other comestibles, fixed to the end of a very long pole slung across their shoulders—all this busy world bustles along, filling the air with shouts and cries of every kind, from the croaking of the porters to the stentorian shouts of the waggoners. Occasionally a long string of huge two-humped camels, a cord running from the nostrils of one animal to the tail of the other, and led by a Mongolian urchin, adds to the incredible confusion. All this crowd, together with beasts and vehicles, has to content itself with what, under ordinary circumstances, would be a very broad roadway, if at least a third of it were not encumbered by a sort of permanent open-air fair, carried on in rows of booths, some of which are used as restaurants, others as shops of every description. These booths turn their backs to the middle of the street, and thus hide the line of shops beyond, of which, from the centre of the road, you can only per-

ceive the enormous and innumerable sign-boards hanging from a veritable forest of gaily-painted poles.

Beyond the Tsieng-Men Gate is situated the Beggars' Bridge, always thronged by groups of wretches clamouring for alms and ostentatiously displaying the most appalling mutilations, with all kinds of loathsome diseases added to their sordid misery to excite compassion. The narrow sidewalks, which are bordered on the one hand by booths, and on the other by big shops, are filled by a motley gathering of small shopkeepers, each plying his business in the open air—barbers, hair-dressers and fortune-tellers, among whom the crowd has no little difficulty in threading its way. Here you see men in light-blue blouses, with long pigtails; Chinese ladies with their hair dragged back magpie-tail fashion, who balance themselves painfully as they go along on their tiny deformed feet; Tartar women, whose hair is puffed out on each side of their faces, and who, like their Chinese sisters, stick a big flower behind their ears. Not being crippled by bound feet, like their less fortunate Chinese sisters, these women strut along with as firm a step as their high-heeled clogs will permit. Their faces are bedaubed with rice-flour, and their cheeks painted an alarmingly bright red. Children with their heads shaved in the most comical manner, dotted about with little tufts, that have a very funny appearance, being cut according to the taste or caprice of their parents, also run about. Among the well-clad children of a better class are others, stark-naked, looking for all the world like small animated bronzes,

so dark and warm-coloured is their polished skin. In order to avoid being mobbed, one has occasionally to seek refuge in a shop, which usually opens on to the street, and is without windows. In the back the shopkeepers are peacefully seated behind their counters smoking long pipes, whilst exhibiting their goods and listening to the bargainings of their customers. These shops are always very clean, and the goods are arranged with great order and even considerable taste. A bowl with goldfish, or a cage full of birds, adds not a little to the charm and peacefulness of the scene, which is peculiarly refreshing after the noise and dirt of the streets.

All the great arteries of Peking are equally filthy and closely resemble each other, excepting that not one of them can equal, either in the size of the shops or wealth of their contents, the famous High Street that leads to the Tsieng-Men Gate. In summer, after the rains, a coating of mud some two feet and a half deep covers both road and foot-path, which when the weather dries again is converted into thick clouds of dust. The sideways, always lower than the central road, are usually filled by pools of green water, whence arises the most horrible stench of decayed vegetables and rotting carcases of animals, in addition to the accumulated offal of the neighbouring houses. The wonder of it all is that the entire population of Peking has not long since been swept away by some appalling epidemic.

Leaving aside the few broad streets, one frequently comes

across immense open spaces, whose centres are generally occupied by a huge dunghill. The narrow little streets that branch out in all directions can be divided into two classes—those which border on the three or four principal commercial thoroughfares, which, like them, are lined with shops, but are scarcely broad enough to allow of the passage of a single cart, although they are thronged from morning to night by a seething, noisy crowd; and the silent and deadly dull private streets, where the dwelling-houses are to be found. On either side runs a gray wall, whose monotony is broken at intervals by a series of shabby little doors. If any one of these happens to be open, one can only perceive from the street a small courtyard a few feet square, and another dead wall, beyond which is the inner courtyard, shut off from all observation, and on which open all the windows of these singular dwellings, not one of which is more than one story high, and always protected by a gray double-tiled roof, usually ornamented at the four corners by some grotesque stone beast or other, but never turned up at the ends as are invariably those of the temples and the monuments. There is no movement whatever in these streets. A few children play before the doors, a dog or so strays about in the road, and now and again a coolie or an itinerant merchant, with two baskets suspended from a pole across his shoulders, breaks the silence by a shrill cry; sometimes a donkey or a cart passes along but fails to enliven the deadly quiet of the street, which is so still and monotonous that one might almost imagine one's self in a

village instead of in one of the most populous cities in the world.

The scene changes entirely when Peking is seen from the heights of the walls which form the only agreeable promenade in the capital, to whose summits ascends neither the mud nor the stench of this dirtiest of cities. The eye wanders pleasantly over a forest of fine trees, for every house has one or two in its courtyard, and barely a glimpse of the offensive streets is to be had: only the gray roofs of the little houses; and thus Peking looks for all the world like an immense park, from whose midst rise the yellow roofs of the Imperial Palace, and to the northern extremity of the city, a wooded height called the Coal Mountain, surmounted by a pagoda.

As to monuments there are very few in Peking worth the seeing and into these foreigners are never allowed to enter. Twenty-five or thirty years ago visitors were admitted into a great number of the temples: that of Heaven, which is now being restored and where the emperor goes annually to make a sacrifice, and the Temples of the Sun, the Moon and of Agriculture, and they were even allowed to peep into the Imperial Gardens; but since the entry of the Anglo-French troops into Peking in 1860, the Chinese have been very reticent with respect to their monuments. The only temple now open for our inspection is that of Confucius, an immense but rather commonplace hall, with a steep roof supported on pillars painted a vivid red. Foreigners are also permitted to visit the place where the

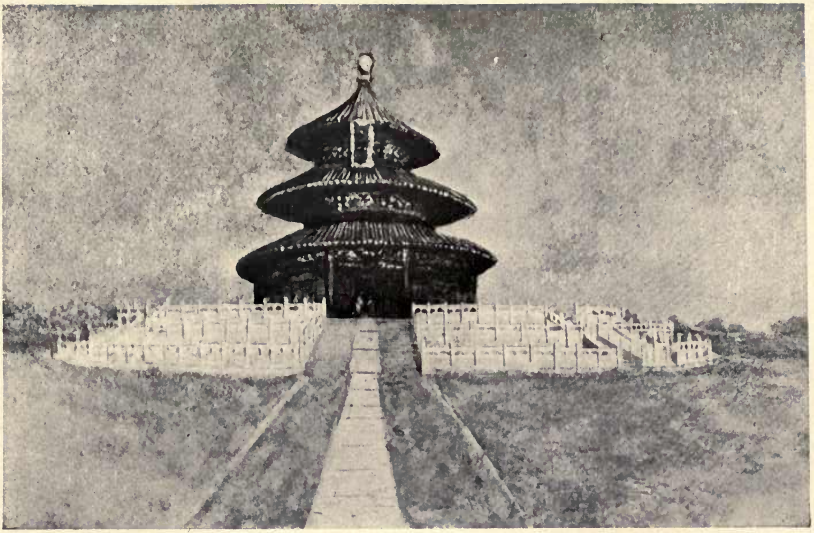
literati undergo their examinations. It consists of some thousands of little cells lining several long, open corridors, wherein the unfortunate candidates for law and medicine are shut for several days while they answer the questions set them. Then there is the old Observatory, wherein are two series of highly useful instruments. The first dates from the time of the Mongol Dynasty in the Thirteenth Century and lies scattered half buried among the weeds at the bottom of the courtyard; the second series is less antiquated, having been made under the direction of the Jesuit Verbiest, who was astronomer to the Emperor of China in the early part of the Seventeenth Century. They are shown on the walls. After seeing these thoroughly up-to-date astronomical instruments, one has visited all there is to be seen in the Imperial city of Peking.

THE TEMPLE OF HEAVEN

T. HODGSON LIDDELL

ONE of the first notable places I determined to paint was the Temple of Heaven. The entrance to this place is quite easy for a European—it simply means a ten cent payment at each of the gates. The ordinary tourist who is going to see the many temples, all appertaining to the Temple of Heaven, has many payments to make.

The entrance to the Temple of Heaven is about two miles out in the Chinese city. I made the journey in rickshas, one for myself and one for my boy—a new boy, by the way, lent to me for the time by one of my friends in Tientsin. The boy carried most of my working materials. Leaving the hotel we crossed the canal, passed the American Legation, and skirting the great entrance to the Imperial Palaces, went out under the imposing Chien-Men on to and over the beautiful marble bridge, through a great pailau and away out to the long, straight, and wide road lined on either side by stalls and booths of all kinds, with the shops behind these. The first part of this road is new macadam and good, but some distance out one comes to another marble bridge of very pretty design. This we do not cross, but went to one side and over a commonplace



TEMPLE OF HEAVEN, PEKING

timber bridge, the marble bridge being kept for Imperial use. Then we began to bump along the old paved road. A little of this goes a long way; but soon we turned off to the left, and reached the outer gate in the wall surrounding the grounds, where the greatest of China's great temples is placed.

Inside the gate, having duly paid my ten cents (about two pence) I found myself in what was like a large English park, with stretches of grass and great trees and groups of black cattle which are bred and kept here for sacrificial purposes; they are rather like "Black Angus" cattle. On through this park we sped in our rickshas till we reached another high wall, with the usual three gates, and from here we had to walk.

Another ten cents, and we enter, by a small side gate, more park lands; but we see signs of buildings, and soon come to another wall with more gates; ten cents again, and we enter, to find ourselves in full view of the Temple of the Year. This great building is circular and stands high, with terraces and balustrades of marble, all carved and sculptured with designs of dragons, fish, and all the mythical creatures in which these mystical people delight.

The architectural forms here show, as in all buildings in China—religious, Imperial and domestic—that the number three, or a multiple of it, is of great moment, a sacred sign. There are three of these marble terraces, rising one above the other; and in the third is the huge temple itself.

The building is carried and held by the usual great coloured pillars, on which rests the triple roof, covered

with glazed tiles of a wondrous blue; to see the play of the blazing sunlight on those shining blue tiles and red painted woodwork, and on the gleaming marble balustrades and terraces, is one of the grandest sights in the world.

From this I made my way to other temples of various forms, all showing great beauty. There was one with a green-tiled roof which, for the quality of the colour, was very remarkable.

From the Temple of the Year there is a series of temples, each used by the Emperor when he comes here to perform the sacred rites of his office. The last of all the covered buildings is the Emperor's robing temple. It is of exquisite form and colour, the same wondrous blue tiles being used. It is from this temple that he comes to the great open-air sacrificial altar. The form of this altar is circular; it is enclosed within two circular walls of brick, plastered and painted red, and covered with blue tiles and pierced at regular intervals by groups of gateways, three in each group, each with tall and massive but simple pailaus. The altar is of white marble and rises in three terraces to the centre and topmost, in the middle of which is set up a plain rough stone, looked on by the Chinese as holding the position of the centre of the universe.

In the outer enclosures can be seen the buildings on which the actual burnt-offerings or sacrifice of the black cattle is made.

My description of this, the most beautiful and impressive example of architecture in existence, is lamentably want-

ing; no words of mine can describe it. But let any one stand, say, in the courtyard in the Emperor's robing temple, and look over the scene, and I think they must feel impressed. First you see the tall stone gateways, beautiful in simplicity and ruggedness, and serving to show up by contrast the more finished beauty of the wonderfully designed, carved and sculptured marble of the terraced altar, with the most gorgeous roof of all overhead, the blue sky, and the sun sending down his rays of gleaming light on these old terraces, casting shadows from the pillared balustrading, showing the cunning work on the steps, and toning and beautifying the whole into the most beautiful and impressive picture I have ever looked upon.

What would I not give to see this place at the time when those mysterious rites of worship are carried out in all the barbaric splendours of the country?

To describe the many other temples within this lovely park would be superfluous, because the lesser temples are all much alike, and I fear that all suffer by comparison with the greater one.

Many days did I spend in this quiet place, working in great comfort, taking my lunch with me, enjoying the crisp sunlight of autumn, occasionally seeing a foreign visitor being shown around; whilst almost my only onlookers were the few coolies employed to pull up some of the weeds in the courtyards. I say some, because they seemed purposely to leave many, and most of their time was spent in talking to each other.

I have remarked how easy it is for foreigners to obtain entrance to this, the most sacred place in China. It was not so before 1900, when our troops took, and encamped in, the park to which they have ever since exercised the right of entry. One day when I was sitting peacefully at work in one of the outer rings of the altar, I heard the steady tramp of many booted feet; and, to my surprise, through the gateways of the surrounding walls (the very gateway which would be used by the Emperor), came a company of the Cameron Highlanders. Right through and up the steps they marched, and stood round admiring the view from the "Centre of the Universe."

I understand that very few Chinese except high officials have ever seen this place, it being difficult for them to obtain admission; and I believe no Chinese women are ever allowed within the walls. A foreigner, an official of high rank in the Chinese Service, drove out with his wife to visit this place, having with them a guest, a young Chinese lady. She was refused admission, and nothing would induce the gatekeeper to allow her within; so my friends, who would not go without her, returned to Peking without seeing the temples.

Although the ordinary Chinaman is not allowed entrance, there is no objection made to the native servant of a foreigner: my boy was with me always, and was in great glee at seeing such a place.

From Martin's *Lore of Cathay:* "When taxed with ingratitude, in neglecting to honour that Being on whom

they depend for existence, the Chinese uniformly reply, 'It is not ingratitude, but reverence, that prevents our worship. He is too great for us to worship. None but the Emperor is worthy to lay an offering on the altar of Heaven!' In conformity with this sentiment the Emperor, as the high-priest and mediator of his people, celebrates in Peking the worship of Heaven with imposing ceremonies.

"Within the gates of the southern division of the capital, and surrounded by a sacred grove, so extensive that the silence of its deep shade is never broken by the noises of the busy world, stands the Temple of Heaven.

"It consists of a single tower, whose tiling of resplendent azure is intended to represent the form and colour of the aerial vault.

"It contains no image and the solemn rites are not performed within the tower, but on a marble altar which stands before it; a bullock is offered once a year as a burnt-offering while the Master of the Empire prostrates himself in adoration of the Spirit of the Universe.

"This is the high place of Chinese devotion, and the thoughtful visitor feels that he ought to tread its courts with unsandalled feet."

Dr. Legge, the distinguished translator of the Chinese, visiting Peking (some years after this was written), actually "put his shoes from off his feet," before ascending the steps of this great altar. Yet, in 1900, this sacred spot was converted into barracks for British troops.

"For no vulgar idolatry has entered here; this mountain

top still stands above the waves of corruption, and on this solitary altar there still rests a faint ray of the primeval faith.

"The tablet which represents the invisible Deity, is inscribed with the name of Shang Li, the Supreme Ruler! and as we contemplate the majesty of the empire prostrate before it, while the smoke ascends from his burning sacrifice, our thoughts are irresistibly carried back to the time when the King of Salem officiated as 'Priest of the Most High God.'"

THE SUMMER PALACE

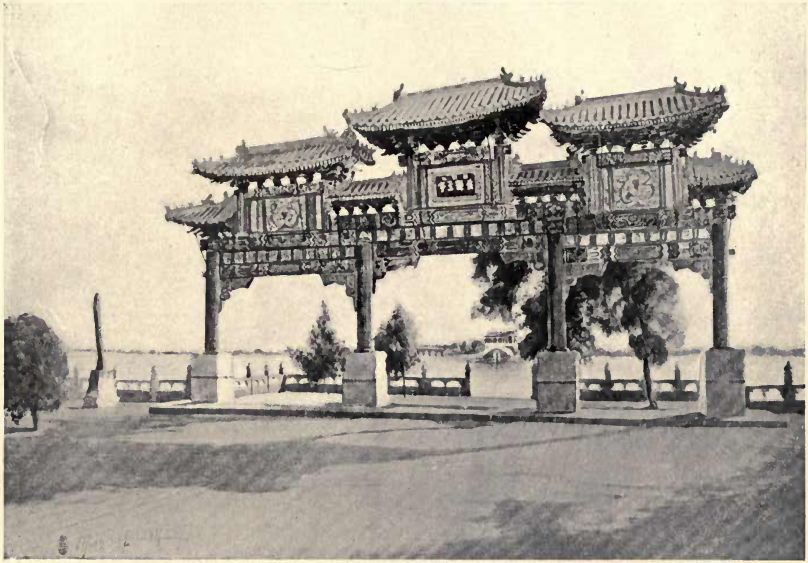
T. HODGSON LIDDELL

I HAD noticed that a sentry was placed at the outer door of my quarters which opened on to the court-yard in front of the chief gates; he presented arms as I passed out to find a double line of fine-looking soldiers drawn up near my door across to one of the side gates. The centre gate is only used by the Imperial family. Between these lines I and my procession passed along, to be received at the gateway by the officer of the guard and various palace officials. Once I was inside, there was a little less formality. The mandarins ranged up to me, and kindly told me the names, etc., of all the different buildings we came to. The first was a large hall—used, I believe, at times of audience as a sort of first reception chamber. Passing by and going around this we quickly came in sight of a large and beautiful sheet of very clear water, with several islands dotted about; it was surrounded by low walls with fine-wrought marble balustrading. On one of the islands can be seen the Dragon Temple; and from this island to the mainland on the southern side is the long and beautiful marble bridge of seventeen arches. At intervals other bridges are to be seen, including the famous

camel-backed one of white marble. Also there are ornamental pavilions with red-pillared walls.

As I first saw this palace in soft autumn sunlight, the western hills bathed in light but wonderfully soft in outline, the distant pagodas and temples placed on various eminences and the great gleaming yellow-roofed, red-walled buildings on the rugged hillside, their roofs of various pavilions just appearing out of the masses of foliage, it was fairy-land; and when I was able to see more closely various views of it, its great beauty became more and more impressed on my mind. The first designer of this lovely Summer Palace—well may it be named so—must have had a true appreciation of the beautiful, first of all, in the choice of such a delightful site. That bold hill, with its southern face running down to a marsh which was easily made into a lake, was certainly chosen by some one with the true artistic sense; the same sense is shown by the wonderful way in which the buildings were not only designed but placed to the best advantage, separately and in the mass.

The lake is largely artificial. It was a piece of marshy land, the waters from the famous "Jade Fountain" running through it. On the northern side is the sharp and abrupt hill on which the main buildings are placed, all centred in the Great Temple built on a foundation of the most solid masonry one can imagine, composed of immense blocks of stone very closely laid. This foundation rises to a great height; and the front is broken by the two stair-



GRAND PAILAU, SUMMER PALACE, PEKING

cases, which in three sections on either side lead up and meet on the top, which forms a large space, from the centre of which rises the chief temple with its enormous gilded image. The temple rises in three great tiers, each with its yellow roof bordered with green. Leading up behind this gorgeous building are more stairs to another temple—The Myriad Buddha which is on the highest point of the hill. It is entirely faced with porcelain tiles of yellow interspersed with green, with a white marble triple gateway in front. On each side of this central group and cunningly placed on the steep hillside are various pavilions and memorials—some with yellow, some with green tiled roofs. There are some stone tablets and bronze tablets to famous persons of the past.

On the western side is that wonderful work of art and marvel of bronze, the Bronze Pavilion, wholly made of fine bronze: even the tiles are bronze and the floors and interior furniture—of which little now, I am sorry to say, is left. It is a reproval to Western civilization that such beautiful things should be pillaged. Of the wonderfully wrought open-work windows some are gone—taken away, I believe, in 1900; but I was glad to hear that the British prevented the entire pillage of this place. It would be a gracious act of the owners of those window-frames, which are, I believe, still in China, were they to restore them to this unique building.

After a general inspection of this part we went on board some barges and were rowed across the lake to inspect the

Dragon Temple and the various bridges and buildings. From the water there is a wonderful view of the whole central group of temples and this position, by the way, is entirely for state ceremonials and worship, and is enclosed by a red wall which runs along the top and down the sides of the hill.

In front of all the group and on the water's edge is the Grand Pailau, through which, by the water, is obtained the state audience-hall and temples. This pailau is a gorgeous thing in itself, with its huge red pillars dividing the usual three gateways; these pillars set on white marble plinths, and carrying over them gaily coloured and gilded open-work and carvings of dragons and other mythical creatures. Over all, and divided in three, are the blazing yellow roofs.

This building is backed by the first entrance-hall, which in turn leads through to others and so reaches the state audience-chamber. Each hall rises above the other, and over all are the solid stone wall and towering temples. The great group of architecture, all reflected in the clear waters of the lake, made a picture hard to equal. I had not time, alas! to attempt to reproduce it on paper or canvas.

Looking from the steps of the entrance-hall one sees the pailau clear and massive against the lake and sky, and, through it, the Dragon Temple with a glimpse of the Seventeen-Arch Bridge.

Going on by boat we reached the curious "Marble Junk." Built about two hundred years ago, it has at

various times been added to; but the additions are not beautiful, nor do they improve the architecture. The original boat, in form like an old state junk, is good, being built of blocks of white marble and finely wrought, the stern rising high, and the whole very realistic. Built on this fine old work and rising to some height is a tawdry erection of wood, painted to imitate marble. The upper floor consists of tea-rooms for the Imperial family and their guests. Again, to meet modern ideas, excrescences of marble have been added to imitate roughly paddle-wheels; this is badly done, obviously out of keeping and proportion with the original structure; but the added paddle-wheels seem to suggest that the Chinese mind of some years ago really wished to adopt Western ideas, and used this means of showing this desire.

Adjoining the Marble Junk is a fine marble bridge, with sculptured lions on the piers and a well-formed double roof over the centre arch. Near by are the boat-houses, in which are kept the gorgeous state-barges and the modern motor-boats now used on the lake.

Away across, on the southern side of the lake, stands the grand casting in bronze of an ox. I call it a casting, but much work must have been given to this artistic masterpiece after it left the founder's hands. It stands massive and alone. What masters of bronze work the Chinese are! Look at the great lions near the Grand Pailau, finer even than those at the Lama Temple; think of the storks and deer at the Winter Palace.

I believe Italian priests were called in to help design this Summer Palace; and, looking at the whole from across the lake, I could see evidence of their work. That central group, on its enormous stone foundation, shows it distinctly in the severity of the stonework; even the temple on the top, in spite of the Chinese roofs, has a touch of Italian, and I could almost imagine I was on an Italian lake, looking at some fairy palace. Italian or Chinese—I care not which—it is extremely beautiful. Could one wish for a more ideal place in which to dream away the sweet summer?

The pavilions of the Empress Dowager and of the Emperor and Empress, are close to the lake, nearer to the entrance of the palace grounds than the state buildings, which they differ from in being roofed with gray tiles; they are not large, but very dainty and the word pavilion describes them well, as nearly all are of one storey and unpretentious. They border on the lake, with only a narrow paved footway in front balustraded with white marble and approached by steps at which passengers can land from boats.

In front of the Empress Dowager's are two tall slender pillars of wood arched over at the top, from which hangs a large electric arc-lamp; these tall pillars are decorated with white dragons on a green ground. Under the eaves of the pavilion are rows of electric lights. The windows are glazed inside elaborate woodwork, much of which is painted a brilliant red. To see all this lighted up at night

and reflected in the clear waters of the lake must be very beautiful. I could imagine it to be somewhat like parts of Venice on a *fête* night, with the addition of the more picturesque Chinese figures.

The gardens of these pavilions are neither large nor particularly beautiful, but the whole palace is a natural garden, and so lovely that one does not miss the artificial garden of Western style.

From these gardens to the state buildings and temples there is a covered way raised slightly from the ground, paved and roofed with tiles, the roof being supported on timber posts and beams, all of which are most elaborately decorated and painted with many quaint designs.

THE MING TOMBS AND GREAT WALL

PIERRE LEROY-BEAULIEU

ON leaving Peking by the Northern Gate, one crosses a sandy and barren space occupied in the Thirteenth Century by a part of the town which has now disappeared. Then come some outlying towns, mainly inhabited by merchants, succeeded by the admirably cultivated plain which extends from the north of Peking to the foot of the hills. It is more barren to the south, and trees only grow close to the villages, which are invariably surrounded by groups of weeping willows. In this region the soil and the climate are too dry to allow the cultivation of rice, but a crop of winter wheat is obtained, and I have seen it sown and even appearing above the ground in the month of October. It does not freeze in the very dry earth, although the thermometer falls twenty degrees and the snow is never very deep. The crop of wheat is harvested during May. Presently you see fields of sorghum, millet, the staple food of the people in these parts and also of buckwheat. On all sides the peasantry are hard at work, usually alongside strong wagons, better built than those of the Siberian mujiks and drawn either by two mules or two horses, or sometimes by three little donkeys. In the villages you can sometimes see the grain threshed or

AVENUE LEADING TO MING TOMBS

the long leaves of the sorghum being bound in sheaves, which when dried are made into mats and screens. The women help in the latter work, which invariably takes place close to their doors, for they are never seen in the fields. The roads are generally very bad, but have not always been so. Many of the bridges are still in a superb condition, although the fine flagstones with which they are paved are in a shocking condition. Others, however, are in absolute ruin, and the rivers which they once spanned have consequently to be forded. Everything points to the fact that we are passing over a once magnificent highroad, and effectively it leads to the Tombs of the Mings, which explains why it was built in such a sumptuous manner by that Dynasty, as well as the state of abandonment into which it has fallen since it has come into the hands of the Manchus, who dethroned the Mings in 1644.

Very few places I have ever visited have produced upon me a greater impression of grandeur than the amphitheatre formed by the lofty hills on whose last slopes stand the Tombs of the thirteen Emperors of the Ming Dynasty. Each of these monuments is formed of an aggregation of buildings shaded by magnificent trees, that present a striking contrast to the usual gray barrenness of Chinese hills. The broad road which leads to them, once paved but now in ruins, passes under a superb triumphal arch into the silent valley, which seems deserted, although in reality it is highly cultivated; the little villages clustering at the foot of the heights, too, are, as a rule, difficult to make out.

After passing under numerous elegant gateways, supported by winged columns, we at length arrive at a gigantic alley of colossal monoliths, representing figures of animals and monsters alternately sitting and crouching, and statues of famous legislators and warriors. Roads radiate towards each of the Tombs, of which I only visited that of the first Ming Emperor who reigned in Peking.

After having passed through a high wall by a porch with three badly-kept gates, we crossed a spacious courtyard planted with trees, and presently entered the great hall. Before the whole length of the façade extends several flights of marble steps with exquisitely sculptured balustrades. The hall itself is not less than 200 feet long by about eighty feet wide and forty feet in height. It is nearly empty, and at first you can only perceive the forty gigantic wooden columns, each formed of the trunk of a tree, that support the roof, and which two men cannot embrace. These columns are said to have come from the confines of Indo-China. In the midst of them, half-hidden away, is a small altar, ornamented with a few commonplace China vases, which are crumbling to pieces and full of dust. Beyond the altar, enclosed in a sort of tabernacle, is the tablet inscribed with the deceased Emperor's name in three Chinese characters. His body lies beyond, at the end of a gallery a mile long, which penetrates straight into the heart of the hill, but is walled up a short distance from the entrance, which one reaches through two courtyards separated by a portico. From the lofty tower that rises over this

entrance, the walls of which, by the way, are embellished with names which numerous Chinese and a few Europeans have been vulgar enough to scratch on the walls with the points of their knives, the view includes the whole semi-circle of hills, as well as all the Tombs, which, by reason of the very simplicity of their design, create an impression of extreme grandeur. Their erection must have cost as great an amount of labour as that which was bestowed by the Egyptians upon the sepulchres of their Pharaohs.

The Great Wall of China is another colossal undertaking, in order to reach which you take the highroad to Mongolia that passes through the Pa-ta-ling Gate at the extremity of the pass of Nan-kow. This highroad which for centuries has been daily traversed by long caravans of camels engaged in the traffic between Mongolia, Siberia and China, was formerly paved with blocks of granite, of which no trace is now to be seen, either on that part of the road in the little town of Nan-kow, or in the difficult mountain pass, and the traveller may therefore conclude that they have either been used in the construction of houses or washed away by some torrent. Nan-kow is a walled town, like almost all those in the neighbourhood of Peking, including the curious old suburb of Chao-yung-kwan, over one of the doors of which there is an inscription in six languages, one of which has not yet been deciphered. Everywhere on the mountainsides towers and picturesque ruins of fortifications manifest how great has ever been the fear of the Chinese of the Tartars and Mongols, for protec-

tion against whom the Great Wall was built. It is divided into two parts, the inner and the outer wall, the first of which extends for nearly 1,560 miles from Shan-hai-kwan, on the Gulf of Pe-chi-li into the Province of Kan-su on the upper Yellow River. Built two hundred years before our era, needless to say, it has often been repaired and rebuilt. Near the sea it is constructed of stone, but brick has been used on the inland portions. In thickness it varies from sixteen feet to twenty feet, and is about the same in height, but to the west it is nothing like so lofty.

The inner wall, which dates from the Sixth Century, was almost entirely reconstructed by the Mings in the Sixteenth Century and is 500 miles long. This is the wall to be seen from Pa-ta-ling, passing over the hill, and then proceeding right and left to climb in zigzag fashion to the very summit of the mountains. It is constructed after the model of the walls of Peking on a substructure of stone, with two rows of brick battlements. The top is paved, and forms a roadway eleven feet in width. Its height varies, according to the irregularity of the land, between twelve feet and twenty feet, and at about every 300 feet there are towers twice the height of the wall, also surrounded by bastions and battlements. Although less imposing than the Wall of Peking, the Great Wall of China does not deserve the flippant remarks that have been made about it. Against an enemy unprovided with artillery, and horsemen like the Mongols and Tartars, it must have presented a very serious obstruction, and if occasionally they

have been able to scale it, it has generally resisted every attempt at invasion. Although it has not been used under the present Dynasty, which is of Tartar origin, it has remained, thanks to the care bestowed upon it in former times, one of the best preserved monuments in China.

NANKING AND THE MING TOMB

J. DE J.

THE morning sun gilds the earth of the banks and brightens the green of the willows. Mountains encircle the horizon, beautiful violet mountains with wooded slopes. A luminous line of water cuts cleanly through this picture and upon it here and there white sails are shining. The water has reflections of apple green,—colours of a strange world. The air is soft and delicious: we breathe spring! The Yangtsze is like a lake. Here is Cauhia—the anchorage of Nanking. Our anchor drops into the deep near two big Chinese gunboats at the opening of a channel where a convoy of large junks with mat sails is sailing away. On the left bank a sort of camp is seen in the shadowy distance. It has the appearance of a feudal castle, notwithstanding its gate with a double and contorted roof.

Nanking is on the right bank. The town is invisible. We see, however, two forts crowning the heights overlooking the anchorage and a conical mountain with its sharp silhouette against the clear sky. This is the Golden Hill, where lies the first of the Mings. Its name is often used by the *literati* to designate the town itself. A little peak rises above the willows and clumps of bamboo and the dis-

AVENUE TO MING TOMBS

tant pagoda and the temples of Confucius. Looking attentively, we perceive a line of battlements that bars the valley. It is the extreme north of the enclosure and runs for about a mile along the Yangtsze.

A sampan brought us here at half-past six o'clock. The suburb where we landed borders the length of the canal which follows the walls, half a mile away, and connects the river with the southern part of the town. At the bottom of a squalid street, lined by miserable shops in which baskets of horrible big-bellied and yellowish fish and half rotten vegetables were exposed, we gained the canal. Here some junks were being rowed; and on one of them some Chinese sailors were beating a gong, making the classical thunder of the theatre. At the same time they uttered cries. This was done to call up a breeze.

A little further, and we reached the European road and stepped into the rickshas. It required real courage to venture into these dilapidated and shaky vehicles drawn by dirty beggars.

The road enters Nanking by the gate of the west. It is very high and surmounted by a double and curved roof. The battlemented walls have an imposing appearance. The opening is thick: we pass through a real tunnel. But we are in no more of a city than we were before. A road bordered with clipped willows runs through the fresh green country with its groves of bamboo here and there. Then it leads suddenly to a little eminence on which a monumental gate rises. It has three openings of thick masonry.

The tower that crowns it is composed of blood-red bricks. This is the Red Gate. We now enter a more inhabited region, but nothing suggests a city. It is supposed that this part of Nanking has never been more populated. This has always been the place for the country-seats and gardens of princes. We follow a path that is partly paved; and around us we now discern a large and badly-kept town. Through the greenery we see the lightning-rods of the Methodist mission and a little further the bell-tower and cross of the Catholic mission.

We are received here with charming hospitality; and, as soon as we have announced our determination to visit the Ming tomb, Father G. offers to accompany us. Three fresh asses are brought and off we go. We take a paved road which leads to the Gate of the East. We have to cross the entire city. However, we do not enter the rich and most populous quarters of Nanking. These are in the south of the enclosure, where are the animated streets and fine shops with gilded signs. All the northern part seems to be a conglomeration of large villages often separated by fields and immense tracks of ground. Here are ruin, misery and shocking poverty. The population, in proportion as we advance, is composed of Tartars. The men can barely be distinguished from the Chinese, but the women wear long robes. On the other side of the canal, crossed here by a stone bridge of a single arch, is the Tartar city. It is not very thickly settled: on the open plains the cavalry is manœuvring. Let us leave on our left the twisted roofs

of yellow brick marked with the five-clawed dragon, and the Temple containing the Emperor's tablet, and enter the Imperial City.

The gate is here: a gate heavy and massive, between whose worn and blackened stones earth and straggling grass are seen, recalling certain old arches of ruined monasteries. Of the three entrances, two are walled up: that on the left, through which passed officers of the court; and the winding one on the right reserved for the people. There remains only the principal way,—the Emperor's. On the old paving stones over which clattered the horses' hoofs of Hungwu, the first of the Mings, our little asses trot. Now we are beneath the vault: what do we see there? What remains of this palace which saw the glory of the Sungs and the Tangs,—those old forgotten dynasties? Nothing: nothing but the five stone bridges over the stagnant canal leading to the devastated spot with its heap of red and yellow bricks. Even the ground is broken; and such is the whole of Nanking! Time passes: the new generation builds its frail dwellings on the ruins of those of their fathers. To-morrow, a fire or a revolt, will destroy them in their turn and a new town will arise: the present will have become the past; and the past of to-day will be effaced beneath the ruins of to-morrow. Who knows how many times Nanking has been rebuilt! Before becoming the capital of China, she was a powerful kingdom. After the departure of the Mings, she remained one of the first cities of the Empire until the Tai-pings demolished it; to-mor-

row, if China is dismembered, she will, perhaps, take her ancient rank.

An immense plain unfolds its melancholy undulations before us. In such a thickly-settled country, the utter desolation of this corner of the earth expresses something distressful. The place is haunted by death. In front of us on a mound two constructions show their gray mass against the pale sky. One is a sort of triumphal arch; the other, a rectangular monument in the form of an oratory. On the left, other gray forms are outlined: stone animals that guard the avenue to the tomb. This avenue, however, commences much further away in the vast plain hidden from us by this rise in the ground, just where the sombre roofs of the temple are visible among the trees and fields. Here is no vegetation: a few bachelor's buttons, some scentless violets, a sort of blue flower resembling lilacs and a few anemones appear among the gray stones. Here are also some remains of trenches and ruined walls; and, in the background, the Golden Hill on whose bare flank we see the black, heavy and massive tomb.

The Tai-pings camped here. Everywhere we see traces of their vandalism. They ravaged this then wooded spot, where the silence of the imperial sepulchre was veiled with freshness and shade; and they damaged the walls of the arches and oratories, the colossal animals and even the tomb itself. Blood flowed on the slopes; and it was from the very mausoleum of Hungwu on the top of the mountain that the rebels precipitated themselves into the van-

quished city, where the English had formerly planted their batteries. That was the weak spot. The mountain dominates and commands the whole of Nanking.

It was by the Gate of the East that Gordon and Li-Hung-Chang entered submissive Nanking, after eleven years' occupation and pillage by the Tai-pings.

Opposite us, the rectangular monument that we had been noticing and found so difficult to understand, we now see is a great tortoise. We enter the great enclosure. Some of the bricks still retain the imperial yellow hue. The tortoise stands on its marble pedestal with outstretched neck. Its head is a cross between that of a seal and that of a dog. The beast is composed of a single block of marble to which time has given a greenish coating and a roughish grain so that sometimes it is mistaken for granite. It is about three yards high. On its back rises a stele, also of marble, with a long inscription in Chinese characters—setting forth the exploits of Hungwu.

Beyond the monument the avenue turns towards the east, and, after traversing a ravine, passes between the two rows of animals intended to protect the tomb against the Kouës, or evil spirits. These animals are placed in pairs. They stand opposite one another, leaving between them a narrow passage, regulated by rites according to the *feng schui* of the place. These are unicorns, tigers, camels, elephants, horses and other animals of unknown species. There are two pairs of each kind: one kneeling and the other standing. The sculptor who carved them out of a

single block was certainly not a Barye. He made them colossal; but it is hard to find the slightest trace of art. The elephants are over five yards high; their heads are enormous and out of proportion. One of the horses lies, with broken legs, in a ravine which the waters have dug below its pedestal.

This avenue of animals winds and therefore the effect of the whole is spoiled. The avenue to the Ming tombs in Peking is straight. Constructed according to the same principles as this one, it is in a perfect state of preservation, and it requires a special permission to visit it. All the dynasties of China have rendered great honours to the preceding ones, even after having dispossessed them. Each year sacrifices are made at the tomb of the Mings in Peking, and also among the ruins of Nanking.

In the mind of Hungwu the avenues leading to the tombs of his successors here at Nanking should radiate from the symbolic tortoise; but his successor carried the seat of government and imperial sepulchre to Peking. Hungwu rests alone in the place he selected to watch, even after death, over the ancient capital extending below his feet.

SHANGHAI

T. HODGSON LIDDELL

THE approach to Shanghai from the sea offers a great contrast to that at Hong Kong. Here no towering Peak greets the traveller's eye; but as the ship enters the mouth of the Whangpoo at Woo-sung (the Pilot Station), twelve miles from the city, the nearness of the great trading centre of the Far East is suggested by the large numbers of steam-craft, tugs and dredgers interspersed with numerous native boats of quaint design, large and small, plying busily hither and thither.

The waterway is here a mile or more in width, bordered by a flat landscape, almost Dutch in character though not in colour. The course of the river has been altered considerably from time to time, by Nature and man, and the hard task of keeping open this great commercial highway is the duty of European conservators, who have their hands full.

Off Woo-sung the great liners lie anchored until lightened of part of their cargo, that they may pass up the river and one may see the white hull of an *Empress* or the dark mass of the P. and O. or German mails, or the blue funnels of a Holt cargo steamer. Here passengers are transferred to the launches waiting to take them up to Shanghai, on the

last stage of their long journey. The yellow waters of the Whangpoo run swiftly, and this, added to the strong tide, makes navigation no easy matter.

Soon we began to see buildings of European character, plain and solid, and factories with tall chimneys; we could read the names of European commercial firms; and when we got up as far as Hongkew we realized that indeed we had reached the commercial metropolis of the Far East, reminding us of some of our ports at home in the similarity of the river approach and traffic.

I was met on landing at the wharf by my relatives, and if it had not been for the number of coolies and rickshas, could almost imagine myself at home; but as I was driven away along the fine Bund, the chief thoroughfare facing the river, on which are all the finest commercial buildings, banks, and the fine Shanghai Club, I soon saw evidence of the mixed nature of the population.

There is no sharp line of demarcation in the European settlement of Shanghai between the streets inhabited by the Chinese and those occupied by Europeans; the houses in the Nankin Road, for instance, changing their character as one proceeds, although the native city is and always has been walled in and quite separate from the foreign settlement.

The native-built houses usually differ from those built by Europeans, in being highly ornate and more cheaply and slightly constructed. The shop-signs in the Nankin and Foo-chow Roads and other thoroughfares are wonderfully picturesque in red, gold and other colours and of all shapes

SHANGHAI FROM THE HARBOR

and sizes. Passing along, one notices crowds at the upper windows, drinking tea and smoking; while in the street, side by side with the fine equipage of the foreign merchant, may be seen the wheelbarrow, pushed by the coolie in scanty attire, carrying perhaps a whole family; a single passenger must be tilted to one side, to keep the barrow balanced. A wonderful medley of East and West! rickshas speeding along, bicycles ridden by natives and foreigners, and even the latest in motor cars, for which there must be a great future. The Chinese are taking up motors; they love speed; but as yet they can only use a motor in the foreign settlement where are roads fit to drive on. I have heard that on first seeing a motor car a Chinaman remarked: "What thing! No pushee, no pullee, go like hellee! Hi yah!"

The American Concession of Hongkew is reached by crossing the new iron bridge over the Soochow Creek, and has a long and valuable frontage on the Whangpoo River, where large "go downs" (warehouses) and wharves, shipbuilding and engineering yards, are springing up on every side. Lying back from the river is a large residential quarter. In the opposite direction by the Nankin Road one reaches the fine Racecourse and Recreation Ground, which only a few years ago was open fields. Here the foreign residents of sporting proclivities formerly held their "paper-hunts." They are obliged to go further afield now; but with commendable foresight this fine open space was rescued from the hands of the builder and thus preserved for

future generations. Beyond the Racecourse is the Bubbling Well Road, so called from the famous well at the farther end of it.

This is one of the chief boulevards used by the foreign residents in the hot summer evenings for driving, and also by the well-to-do Chinamen, who have not been against taking advantage of some of the luxuries of the Westerners; for among the stream of carriages on this favourite road one can see in a well-built and equipped open carriage, with mafoos (coachmen) uniformed in white linen and with a red tassel on their hats, probably three or four solemn-looking Chinese (they often more than fill the carriage)—or, again, a young spark in his high dog-cart driving his fast pony, his mafoo standing or sitting behind. I noticed that most of the Chinese of this class wore Panama hats—the only article of apparel in any way approaching our own, but usually set on the head with a knowing tip to the side, and part of the brim turned down.

The Chinese favour very fast ponies; and so fast do they drive that the action being forced, becomes more what we know as "pacing" than trotting. Their main idea is to pass anything else on the road.

The houses round here are well built, of European character, and often of striking architecture, varying from the more ordinary solid red brick edifice with spacious verandahs, to the black and white old English style, with one or two of even greater pretensions and almost palatial in style. They stand in considerable grounds, with many trees and

are altogether delightful residences, from which (I can testify) is dispensed lavish hospitality. These are the homes of the well-to-do merchants; but here and there we find that a wealthy Chinese has stepped in and purchased one, and lives under European rule and pays his rates and taxes like any other good citizen.

Good services of electric trams connect up this and the other suburbs with the central part. The foreigner has pushed even across the big yellow Whangpoo River and built many factories, engineering and other works on the farther bank; and from the Bund, which is the hub of Shanghai, constant intercourse with this quarter is kept up by numerous steam-launches. On this part of the river are anchored many ships, large and small, with one or two gunboats of the Western powers always on guard, and with a few small Chinese war-vessels mostly employed in the Customs Service.

There is almost as much contrast between East and West on the river as on land. Off the native city lie scores of junks, of all kinds, some from Ningpo, with their very high sterns where the families on board live: I say families advisedly, because in many cases there are several generations on board; and there they lie, side by side, the population passing from one to the other. They almost seem like an extension of the city itself, so thick are they. And oh! the filth and dirt, the garbage of all kinds! The measly-looking cur dogs prowl about the waterside and among the boats, picking up what they can.

The Native City is reached by passing through the French Concession. It forms as complete a contrast to the European Settlement as can well be imagined. On approaching the boundary between the two, we notice that the houses diminish in size and importance, and are much more Chinese in style; but at the dirty little creek which forms the real boundary-line this creek sweeps right round the original Settlement to the Soochow Creek, and formed at that time a natural means of defense which is still known as Defense Creek. Along this creek there are many small shops for the sale of all sorts of hardware and many a good old bronze has been picked up here. We then reach the old walls of the Native City. Huddled against them are dirty native houses, booths and stalls, and on crossing the bridge and entering the gate we meet with perhaps the greatest contrast in all China.

Within a few hundred yards of these modern buildings, constructed according to all the latest ideas of civilization, we are at once carried back to the conditions prevailing in the Middle Ages in our own country.

Plunging into a low, dark and evil-smelling tunnel, or passage, through the wall, we see the old gates fitted with immense wooden bars for closing them at night. Beggars are everywhere, cripples with grotesque and unusual deformities, and other sufferers. The air is filled with the loud cries of the small huckster announcing the nature of his wares.

Quaint little shops line the narrow passages, whose

greasy pavement exhales the rich, close, and altogether peculiar odour so familiar to all old residents in the Celestial Empire. A few more narrow streets and we come to the New Maloo, so called, of greater width—and, at any rate, a potential carriage road, if indeed a carriage could reach it, though at present this is quite out of the question. Leaving this picturesque street with its quaint signs, busy shops and crowds of people, one dives once more through intricate passages and emerges at the Bird Market, there to be deafened by the ceaseless songs of the birds, the shouts of the salesmen and their customers. Near at hand, surrounded by water, stands the Old Tea House, famous as the original from which the inspiration was taken for the design on the willow-pattern plate.[1] Here are bridges of

[1] The Legend of the Willow Pattern is as follows: "Koong-Shee was the daughter of a wealthy mandarin, and loved Chang, her father's secretary. The mandarin, who wished his daughter to marry a wealthy suitor, forbade the marriage, and shut his daughter in an apartment on the terrace of the house which is seen in the pattern to the left of the temple. From her prison Koong-Shee watched 'the willow-tree blossom,' and wrote poems in which she expressed her ardent longings to be free ere the peach bloomed. Chang managed to communicate with her by means of a writing enclosed in a small cocoanut-shell, which was attached to a tiny sail, and Koong-Shee replied in these words: 'Do not wise husbandmen gather the fruits they fear will be stolen?' and sent them in a boat to her lover.

"Chang, by means of a disguise, entered the mandarin's garden and succeeded in carrying off Koong-Shee. The three figures on the bridge represent Koong-Shee with a distaff, Chang carrying a box of jewels, and the mandarin following with a whip.

"The lovers escaped and 'lived happily ever after' in Chang's house on a distant island until, after many years, the outraged wealthy suitor found them out and burnt their house, when, from the ashes of the bamboo grove, their two spirits rose, phœnix-like, in the form of two doves."

zigzag pattern leading to the beautiful old building, with its many gables and quaint windows of oyster shell, built on piles and tilted considerably out of the perpendicular. One can see it all on the old blue plates.

These bridges are lined with people in indolent attitudes sunning themselves, many of them having birds in cages, or tethered to sticks, or their wrists. How the Chinaman loves a bird! and how keen is the competition to obtain good songsters which fetch high prices! To this quaint and beautiful place he brings his pets, and stands with one, two, or even three cages, holding them in turn out over the water in the sunshine; listening intently, and with evident delight, to their music. The "yellow eyebrow" thrush is the chief favourite: it has a low and mellow note and fetches $1.00 or $1.50, cage and all; larks are also sometimes on sale. The scene inside the Old Tea House is a busy one; crowds drinking tea, smoking, gossiping and transacting business. It seems to me that from this little spot alone one could form a tolerably correct conception of the Chinese character—lovers of peace and beauty, and withal industrious and keen in business. Such in a nutshell is my estimate of the qualities possessed by the Chinese, qualities indeed of which any nation might be proud, and without which any people must soon degenerate.

With its great roofs turned up at the corners, the Piece-Goods Temple (so called because it is largely used by the Chinese merchants who deal in Manchester piece goods), on the City Wall is a fine specimen of the architecture of

Southern China. It also has oyster-shell windows and woodwork framing of most quaint design, the centre of each casement having a small square of glass, thus increasing the dim light admitted by the oyster-shells.

I have heard travellers say that there is nothing to see in the Native City of Shanghai. All I can say is that such people must be entirely lacking in appreciation of things quaint and beautiful. The few streets and buildings in the Native City which I have mentioned are in themselves worth a long journey, so intensely interesting and peculiarly characteristic are they.

A pleasant drive, and one often taken by visitors, is by the Bubbling Well Road or through the French Settlement and across the Sicawai Creek, past the Arsenal to Loong-wha, where there is a fine pagoda and large temples. The latter show in a remarkable manner what I would call the roof architecture of Southern China. The ridges stand up above the tiling, and are most profusely decorated with open-work carving, etc.; the front temple in this case showing in the centre the two fish, emblem of plenty, and on the other side the dragon, and at the end swans. The corners are most gracefully curved, and the points carried up high in a striking and quaint manner, giving most beautiful "lines" to the whole design. Under each point hang bells, which tinkle sweetly in the breeze. In this class of building, and, indeed, in most buildings in China, the roof is the great and outstanding feature.

NINGPO

ARTHUR EVANS MOULE

"THE City of the Peaceful Wave" leads us by its historical documents and legends far back into the earlier ages of the world and touches itself or by its environment some of the most stirring events of China's modern history.

Its present situation is almost ideally perfect for commerce in peace, and for defence in war; if only we could dispense with the troublesome and merciless instruments of modern warfare. The Chinese have a saying which contains sober sense in its bombastic language:

> "Traverse and search the whole wide earth, and after all
> What find you to compare with Ningpo's river-hall."

The city lies at the junction of the two branches of the river Yung. The southwest branch rises in the heart of the Funghwa mountains, and in the direction of the "Snowy Valley" and waters a large part of Ningpo's rich plain. The northwest branch rises near the shores of the Ts'aungo River, and bears in its higher waters the names of China's primitive emperors Yao and Shun; and passing the busy city of Yüyao and the sleepy city of Ts'zch'i brings down large wealth of inland commerce and carries on its bosom great numbers of travellers.

CHINESE MERCHANTS

Both branches are now traversed by steam-launches, the service on the Yüyao River being regular and the boats crowded with passengers. The two branches join near the east gate of the city, and flow in one broad and winding stream, twelve miles to the sea at Chinhai. A very large trade centres at Ningpo and radiates from it northwards to Shanghai and up the Yangtze and to the northern ports, and southwards along the coast, and inland to Shaoning and Hangchow and beyond. Though foreign commerce is not nearly what it was forty years ago, the native trade is steadily growing and developing, and the sea-borne business enjoys far greater security than in former years, now that revenue steam-cruisers patrol the coast, and the whole junk traffic is under the supervision of the Imperial Maritime Customs.

The city forms what is in a true sense an epitome of four thousand years, linking in its history the events of history and the characteristics of the old China and the new.

The strategic importance of Ningpo is demonstrated by the fact that the great Japanese general of the Sixteenth Century, Hideyoshi, the conqueror of Korea, who was hindered only by death from attempting the conquest of China, had fixed upon Ningpo as one point of special advantage in his proposed campaign. He doubtless realized that Ningpo, through her outpost, the Chusan archipelago, would control China's greatest waterway, the Yangtze, which stretches three thousand miles inland, up to and beyond the extreme southwest borders.

Mount to the top of the pagoda "Heaven-invested," and see the great city below you and mark the threefold embrace with which nature and art have combined to surround her, and, as the Ningpo people once fondly hoped, surely to protect her. See the magnificent sweep of the amphitheatre of hills, a hundred miles and more in circuit, with peaks rising to two or three thousand feet. They bend coastwards from Chinhai to the south of the eastern lakes, and then twining beyond Funghwa to the "Snowy Valley" hills and the great Sze-ming-san ridge of mountains which sweeps to the "Crouching Dragon-hill" and Hap'u. Thence to Chinhai—a distance of about ten miles—stretches a low shore with shoal-water, from which the sea is fast receding; and this forms the mouth of the amphitheatre and the opening of the horseshoe, and is itself a continuation of the defence. Then watch the gleam of water all round the five miles and more of the wall, the two branches of the river washing the southeast and northeast faces; and the broad moat on the northwest and southwest, with only a narrow neck of land at the north gate, less than a hundred yards in breadth—the only break in that circumambient watery defence.

The third and inner line of all is the wall itself, eighteen Chinese *li* (rather under six miles) in circuit with an average of twenty-five feet in height and a width of twenty-two feet at the base and fifteen at the top. The wall is pierced with six gates, with a barbican to each; namely the North, South, East and West Gates, and the Salt and Fairy-bridge

Gates. The last named gate leads to the old bridge of boats, of unknown antiquity, crossing which we enter one of the busiest suburbs of the city, Kiangtung, or "East of the River." There is a second floating-bridge of recent date, connecting the East Gate with the foreign settlement.

Now this city, though probably at least twelve hundred years old, is not old Ningpo. The original city lay at some distance from the present site, and I have seen the grass-covered heavings of the ancient walls. The old name was Yangchow or Yungtung, a name which it still bears in certain documents. It was a comparatively insignificant place in ancient days. In the time of the great Yü (B. C. 2205) it was under the jurisdiction of Kwekyi, which now forms one of the districts of the Shaohing *fu* (prefecture), and is in its turn, by the revolution of the destinies of countries, under the control of the Intendant of Ningpo.

The province of Chekiang, of which Ningpo is the commercial capital and the chief seaport, is full of the voices of the past. Perhaps this is not to be wondered at, as Chekiang formed the southern limit of ancient China. Shun, the Chinese Cincinnatus, called from the plough to the throne, tilled, if he ever really did so, his fields with an elephant and an ox near the site of the present city of Yüyao, thirty miles above Ningpo. It was in his home there that he maintained so calm a demeanour, amidst the quarrels of two troublesome wives, as to attract the attention of the Emperor Yao, who called him thence to share with him the Dragon Throne. The young empire was

already like a household, and he who could order even a disorderly family well, and produce peace where there was no peace, surely must be the heaven-sent helper to secure and maintain order in the household of China. Fifty years later, the great Yü subdued the floods which submerged China, after nine years of such incessant care that he is said to have passed and repassed his home again and again deaf to the call of wife and children. His tomb and image are to be seen standing to-day near the city of Shaohing. The dates assigned to Yü and to Noah are almost the same.

Ningpo was still standing on its ancient site when, some eighteen hundred years later (about B. C. 210) She Hwang Ti visited the place, coming down from Hangchow. This emperor, as is well known to all who study Chinese history, destroyed as thoroughly as he could the classical literature of China, and extirpated her scholars, not so much from ignorant vandalism as from an ambitious desire to recreate China, and make its history commence with the inauguration of his own reign and name.

In the year A. D. 713 twelve centuries ago, the city was transferred, we know not certainly why, to its present matchless site. It was named Ming-chow after the celebrated range called the "Four Illustrious Hills." These mountains have their southern base in far-off T'aichow, their western branches behind Shaohing, and the northern and eastern spurs dip into the sea. The title "Four Illustrious," which is still used of Ningpo, is connected with

the legend of a hill in the range, on the top of which there is a natural observatory, with apertures in the rock facing the four quarters of the heavens, for celestial and terrestrial survey. To this day, influenced partly, perhaps, by a freak of local pronunciation and partly by a remembrance of that old name, some people call the city Mingpo.

When the Ming dynasty came to the throne, anxious fears beset the minds of the loyal citizens as to the propriety of continuing to use the name Ming (now identified with the illustrious imperial family) as the name of their mean city. But the emperor of the time came to the rescue, and suggested a change. "There is a city," he said, "sixty miles to the eastward, named Tinghai ("Settle the sea"). When the sea goes down the waves are at peace; why not call your city Ningpo ("Peaceful wave")?" This suggestion was accepted with much fervour of gratitude and Ningpo remains to this day the city's name.

Meanwhile Ningpo had sprung up and grown round the "Pagoda of Heavenly Investiture." This pagoda dates from A. D. 696, or seventy-six years earlier than the building of the city itself. The following seems generally to have been the order of events in the foundation of a Chinese city. First, the luck of the place was ascertained, and the approach of evil influences repelled by the pagoda, or suppressed by its weight. Then the circuit of the walls was traced, and, finally, the houses filled in. Stirring events in the West have coincided with the vicissitudes of the

pagoda's history. It was built A. D. 696, when Oswy was Bretwalda in Britain. In 1107, just as the majestic cathedral of Durham was rising on its wood-fringed island-hill, the pagoda was destroyed. It was restored in 1145, when the yellow plague was devastating Europe. In 1221, during the reign of one of the Chinese emperors, who strove to suppress Buddhism, it was levelled to the ground and houses were built on the site. In 1285, with the first Edward on the English throne, the pagoda rose from its dust and ruins. In 1327, at the time of our third Edward, it entirely collapsed. In 1330 and again in 1411, it was restored and repaired. In 1413, the year of Agincourt, it was struck by lightning; and in the stormier days of our Elizabeth, about the time of our Armada, it was blown over by a hurricane. In the year of the Restoration it was rebuilt; and it stands to-day, stripped of its outer galleries, apparently by fire, but erect and picturesque still, though repaired fifty years ago, and looking as though a gentle earthquake shock might overthrow it for final ruin. When seen from the neighbouring hills, its dark pencil-like form rising from the smoke and haze of the great city, is a familiar and striking object.

HONG KONG

T. HODGSON LIDDELL

HONG KONG, with its majestic Peak rising in glory above a shimmering sea, is one of the most beautiful things in the world. Look at the outline of the hills, broken and softened here and there by mist floating gossamer-like; then look at the town of Victoria nestling at its foot, and the shipping of many nations from frowning battle-ship and stately liner to the matted-sailing junk and tiny sampan—a wondrous place!

Watch the Peak towards evening, when the smoke of the fires from the Chinese quarter rises gently up the hill-side. See this soft-coloured, vaporous smoke of chow-time, with its mysterious suggestions, as it moves slowly in the quiet atmosphere. Thoughts come to you then not only of the prosaic cooking-time of China, but of burning joss-sticks and quiet worship of which we of the West have but vague ideas.

Climb the hill on a brilliant sunny morning and look round over the many islands of red and grey rock, dotted about on the gleaming water, with sails sparkling, and perhaps on the far horizon a homeward-bound liner with its freight of humanity, goods and letters with their messages to the loved ones at home. Or look down at night over the

town with its thousands of lights glinting, and out over the harbour to busy Kowloon, at your feet myriads of flitting fireflies, and a brilliant moon and stars overhead. This is altogether one of the most mysterious, fascinating and beautiful sights one can imagine.

Who, only seeing this side of it, would guess it could be the scene of such ravaging storms as the typhoon of 1908 or previous years, when houses were unroofed and wrecked, big ships driven ashore, junks swept away never to be seen again, and sampans lost by the score, all with their quota of human souls. Such is Nature—ever changing, beautiful, mysterious, with terrible and gloomy, glorious, sunny and joyous side.

Separated from the mainland by a channel varying in width from one mile at Kowloon Point to a quarter of a mile at the Lyeemoon Pass, the island of Hong Kong or Hiang Kiang, on which is built the town of the same name (more correctly, Victoria) was ceded to the British in 1841. The island is very irregular in shape, about ten miles long by two to five miles wide, and rising to a height of nearly 2,000 feet. The geological formation is mainly granite, and the hills in the upper parts are bare; but lower down, in and about the town and up what have been rough gulleys, our countrymen have planted trees and made beautiful gardens and lovely walks leading up to their pretty houses nestling in sheltered nooks on the hillside. High up one sees them, and to these the well-to-do colonists are carried to and fro in chairs, on poles borne by two or four coolies.

HONG KONG AND HARBOR

There are very beautiful botanic gardens overlooking the town and bay; and when I paid my first visit to them they were near their best, and I was greatly struck by a beautiful erythrea tree with its gorgeous red blossoms. Alas! within twelve months, when I went again, the dreaded typhoon had broken this and many other fine specimens. And another example of the terrible destruction caused by these dreaded typhoons was brought still nearer home to me. The house in which I was a guest, on my first visit, had the roof torn off and was almost a ruin; the rooms in which I had spent such pleasant times with my genial host were laid open to the skies; and many months afterwards the house was only beginning to wear its former appearance; because, whatever damage is done, the colonist in his quiet way immediately gives orders for it to be repaired and goes on with his business as if nothing unusual had happened.

The buildings of Victoria are very fine. I need only mention a few examples—the Hong Kong and Shanghai Bank, the Hong Kong Club and the New Law Courts and Post-office, all on the front and largely on land gained from the sea by the foresight and energy of some of the leading colonists. Up behind, near the Botanic Gardens and looking over the town, is Government House, watching, as it were, over the destinies of the colony in charge of its occupant.

Scenes in the street are interesting and very cosmopolitan. Here you see the Britisher intent on business; there

the tourist in gay attire, men and women just landed from a liner, and making the most of a little stay in port to see all they can; there, again, the shouting chair-coolies, anxious for a fare. All animation and business is this Gate of the East.

A most interesting walk is that along the front facing the harbour. Starting west from the Hong Kong Club, hub of the colony, one sees the Star Ferry Wharf, from whence plies the steam-ferry to and from Kowloon. Then there are various wharves and landing-places opposite great modern buildings, the offices of the shipping and other merchants. Between these wharves and jetties, packed closely, lie many native boats on which the owners live. They are ready to carry cargo of any kind, to ships in the harbour, or to other parts of the colony; there are smaller boats or sampans for passengers, and others for fishing. All these native craft must push off to a certain distance from the land at night, and all are numbered, and the passenger-boats licensed, so that passengers may embark in safety, the police knowing each boat. Farther on one notices that the houses are mostly occupied by Chinese, and along and across this busy street coolies are carrying to and fro from the craft all sorts of goods, from bales of cotton to pigs squealing and kicking tied up in baskets; farther on still, are the wharves of the various companies running steamers to Macao, Canton and the West River.

The blue gown is the prevailing colour and costume of the better-class native, but amongst the coolies all colours

are to be found in picturesque confusion. The wide straw hats seem to serve as umbrellas to keep off either sun or rain. Or again from the Post-office, get on one of the smoothly-running electric cars and go east past the barracks, and so on till again you are on the sea front (one sees many Japanese names on the shops here), on past East Point, where is one of the oldest Hongs of the colony, built here in the early days and still going strong.

Here is the Harbour of Refuge, constructed to provide shelter for the many native craft. On farther, we see to one side the fine racecourse, where at certain times great crowds gather, not only from Hong Kong, Canton, but even Shanghai and other ports, sending their racing enthusiasts to swell the crowd. Continue on the car and we come to the great sugar-mills, and, near by, the New Dock, built by one of the great and enterprising firms of the Far East. And what an enterprise this is!—cut out of a granite hillside, and, at the time I saw it, nearing completion with all the latest equipment necessary for docking large vessels—another instance of British colonial energy.

Farther on, the car runs along a pretty road by the waterside and finally stops at the entrance to the village of Sha-kai-wan, which, but a few years ago, was the home and headquarters of many of the pirates which infested these waters. It has now the appearance of a small fishing-village; but personally, I would not like to vouch for the strict honesty of all its amphibious-looking inhabitants. At any rate it does not call for great imagination to fancy them

as dressed and armed in old-time style, and waiting ready to pounce on any peaceful craft passing by.

One cannot fail to notice another engineering feat—the Peak tramway, which I have heard described as ugly. But if one will travel by it and watch from the car as it ascends or descends, he will be rewarded by most beautiful glimpses through semi-tropical foliage along the hillside or over the harbour. From a station half-way up I saw one of the most delightful views.

New Kowloon might well be described as the military and commercial—and soon will be the railway—annex of Hong Kong. This is one end of the Canton-Kowloon Railway, now in course of construction and intended to be part of a great trunk line through China. At Kowloon many of the large vessels discharge and take on cargo. From here one gets perhaps the most comprehensive view of the Peak of Hong Kong and the town of Victoria, with its great and busy harbour. Two or three miles off, to the east, is the old native city of Kowloon. It lies on the slope of the hill, and the walls wind up and along, and are well seen from the water. The town has now few inhabitants. I should think they have found it more profitable to migrate to the New Kowloon, or Hong Kong, and trade or work there. Old Kowloon is nearly opposite Sha-kai-wan, and its people, for piratical purposes, as far as situation goes, may have been, and I believe were, brethren in their nefarious trade.

I believe the former inhabitants of this place were

amongst the worst characters of the district, and such a thorn in the side of peace and quietness that a few years ago it ended in our countrymen at Hong Kong rushing the place, turning the people out and so dismantling it that it could no longer be a menace to the quiet of our colony.

Now, as I walked round the walls, I found old iron cannon thrown on the ground and many signs of what had been; but looking into the town I realized that its power to hurt was gone. It is almost deserted, and only on the outside of the old walls and nearer the water is there a small population left. It is difficult to realize that such a pirate's lair could exist in this century within sight of one of the greatest British colonies of the East. Think of this hotbed of crime only across the narrow waters from those palatial buildings and comfortable houses, to be seen from their windows. One wonders at the patience which allowed it to exist so long. No wonder it was considered unsafe to cross the harbour in a small boat after dark and that there were mysterious disappearances while these pirates had a stronghold near by.

I cannot finish my notes on Hong Kong without referring to the wonderful effects of what are commonly known as "mackerel" skies, which are here, I think, seen to more perfection than elsewhere, although they are the prevailing sky of Southern China, and to see a fine sunset from Hong Kong Harbour is something to remember all one's life.

CANTON

T. HODGSON LIDDELL

I REACHED Canton in the early part of a beautiful morning, and at dawn I found we were passing along the quiet waters between fertile shores with distant hills looming up in tender pearly colour. Well may this be called the Pearl River. By-and-by along the bank we could discern the rough huts of the fisher-folk, built up out of the water on poles. These people, doubtless, were pirates not very long ago, and would be so still if opportunity allowed.

Gradually we neared Canton and began to see more and more boats, until the water was full of them and there seemed hardly room for us to get through. The city covers about sixty-eight square miles, a great part of this being within the walls, which are twenty feet thick and rise to a height of twenty-five feet. On three sides this wall is still further protected by a ditch filled with water by the rising tide, but at low tide containing nothing but revolting filth.

There are twelve outer gates and two water gates, the latter allowing boats to pass from east to west across the new city. All gates are shut about sundown. The streets are long, winding and very narrow, the houses rarely more than two storeys in height.

CANTON, SHOWING WHAMPOA AND FLOATING DWELLINGS

The Buddhist priests and nuns, about 2,000, outnumber any other sect. There is also a Mohammedan mosque with a tall tower.

Pawnshops in China are most extensive and remarkable institutions. They are of three classes. The first are owned by wealthy companies, and their places of business are well and strongly built, and, with the exception of the pagodas, are the loftiest buildings in Canton. Tall square blocks, they remind one of some of our old border keeps. They have windows with iron shutters. The entrance doors are also of iron, the basement forming the offices for business, while the upper floors are for storage.

Pawnshops of the second class are also run by joint stock companies, while those of the third are in some instances conducted by policemen and yamen-runners and even by wealthy convicts. Interest is mostly excessive, with perhaps a reduction in winter time to enable the poorer people to redeem their warm clothing in cold weather.

The boat-life of China, and of Canton in particular, is a thing by itself; nowhere else is it to be found to the same extent; nowhere else can be seen thousands of craft massed together, seething as it were, and suddenly bursting into life and movement.

What a marvellous sight it was! to see the swarms of people, men, women and children, the boats, big junks with their sterns high up, or tiny little sampans, forming the homes in which they are born, live and die—some not even leaving them to be buried on land, but finding their

last resting-place in the depths below. One sees this mass of boats spreading far and near; covered in with all sorts of material, from the well-fitted hood, part of which slides along and makes further shelter, to the makeshift bits of matting pulled over some bent cane; they all seem quiet—then you suddenly see an oar moved, or a mast and sail raised, and a movement begins as that boat pushes its way out of the crowd, often accompanied by much loud talk, before it gets into the open channel and goes away on its journey. All native boats in the East have eyes painted on them, the Chinese argument being —

> "S'pose no got eye, no can see,
> S'pose no can see, no can walkee."

Living on the foreign settlement, the Shameen at Canton—which originally was little else than a mud-flat, and is now a beautifully laid out garden-like residential town, with its turfed roads and paved walks, tennis grounds overhung and shaded by fine banyan trees—you might, but for looking out on the river with its boat-life, think you were in Europe. But cross the island and look over the creek at the other side, at the native city and you realize that here is one of the many densely populated cities of China. You note the crowds of boats again, with produce of all kinds, propelled by men, women and children; some by means of stern paddle-wheels, which are acted on by a sort of treadmill which the coolies walk on; some by the single oar; and some of the small ones even by the foot, the coolie sitting

GROUP OF CANTONESE

down and gripping the oar with his toes, as we would with our hands. These latter boats are the fastest, and have, I believe, been much used for letter carrying.

Cross the English Bridge and you are in Canton, the most Chinese city of Southern China; penetrate into those picturesque streets, overhung by wonderful and grotesque signs, almost covered in overhead by matting and lattice-work; narrow and dimly lighted, with damp and slippery pavements and a jostling, hurrying, noisy crowd, all intent on their business, but nevertheless with time to cast a glance, sometimes suspicious, but mostly of amusement, at the oddly clothed foreigner.

But be careful how you go, for (if without a guide) a few minutes' walk is so confusing you will be completely lost. Here, without doubt, are the most picturesque streets in the world, and in time to come, when the people have grown less suspicious of foreigners, some able brush will show this to be so; but I could not put an easel up in the streets, and was warned not to collect a crowd, as there was considerable feeling against the British at that time.

With difficulty we made our way about the various streets, seeing the temples and curios and visiting the shops, where gorgeous embroidered vestments were for sale, and where they do the delicate decoration of silver-work by inlaying with the blue feather of the kingfisher.

How quaint it all is, and how very different from anything else in the world!

You go into a shop, and the doors or gates are closed

after you, and you wonder what will happen next. All that does happen is that nimble boys begin to show you goods you long to possess. Maybe a cup of tea is offered, green, without sugar or milk; and, although doubtful of the water, one takes it.

There is much bargaining and haggling. No one thinks of giving the price asked, and the Chinese appreciate one who knows how to drive what seems a hard bargain.

Going right across the city—a long walk on foot and mostly done in chairs carried by four coolies, who shout and call to clear the way, and when met by another chair push in against a shop to allow passage—the traveller reaches the city wall, and by following it comes to the well-known five-storied pagoda, near which is the best and most complete view of Canton, with the Flowery Pagoda rising out of it, whilst here and there one sees those square tower-like buildings, the pawnshops. And a lovely view it is! Looking over this one cannot quite think of the overcrowding, the squalor, the dirt, which exists below; here we look among trees over the roofs of temples, with God's sky above and nothing but brilliant sunlight and beauty around.

It is curious that the Chinese think it necessary to attempt to repair the old walls, and even to renew the roofs over the ancient guns, as if they were of any use—old iron cannon lying rusting on the ground—a great and sufficient protection against an enemy in olden times, but of no use now.

On looking over the hilly country which lies outside this part of the city wall, I saw that it was one vast cem-

etery—hundreds, thousands of small stones marking the last resting-place of past generations of Cantonese. Here and there I could discern a more pretentious monument, mostly in semicircular form, denoting the grave of a dead notability. A remarkable place is the City of the Dead. It is a series of temples and mausoleums, where those who can afford it lay their dead in wondrous coffins, sometimes enamelled and decorated, and they are left here until the soothsayer, or fortune-teller, declares when and where they shall be finally laid to rest. I am inclined to think that the wealth of the relative must be the chief thing which determines the length of time the coffin shall remain in these sacred precincts.

I saw a funeral procession on its way here; there were various articles of food fastened to the coffin. A live cock was one, and by his lusty crowing, did not seem at all disturbed at his precarious position.

Another interesting place is the Temple of Five Hundred Genii. At the gates are carved-stone josses guarding the entrance, which is of considerable extent. In the central or main hall five hundred saints or genii are placed in rows, and in front of each is placed the small porcelain, and sometimes bronze, urn in which those who come to "chin-chin" their particular joss put the burning joss-sticks. The gods themselves are wonderfully varied in character, and apparently, from the number of joss-sticks in front of certain of them, some are greatly favoured beyond others. They are all lavishly gilded, some quite freshly gilt, others

distinctly showing neglect—these, I suppose, being gods to whom there is no necessity for appeal, and therefore no call for devout worshippers to show their devotion by gilding. One in particular is pointed out to foreigners, Marco Polo; if anything like this image he was no beauty, though a great traveller.

Almost in the centre of the city stands the old British yamen, once the house of a great Cantonese mandarin. When the British took Canton, they annexed this beautiful place as the residence for their representative, and for many years it was occupied by our Consul and his staff. But these officials now live in modern houses built on the Shameen, and the old yamen is the house of Consular students sent here to study the Chinese language. I went with a friend to call on them one Sunday and was greatly taken with the quiet beauty of the place; the grounds are studded with fine trees and paved walks and terraces—it is like an oasis set in the midst of dirty, noisy Canton.

On the rivers around Canton are many "duckeries." An old junk, with wood platforms projecting out and afloat on the water, forms the house of the duck-keeper and his family, and of the ducks, which are bred in large numbers; they live on the river in this manner, and are partly fed there, but also are put ashore at suitable places for feeding, and are like a regiment of soldiers under command of an officer. The duck-keeper directs operations with a long slender pole. I *have* eaten Chinese duck, but I do not wish for any more.

CH'ÊNG-TU

R. F. JOHNSTON

AT Ichang, through the kind assistance of Mr. H. H. Fox, British Consul at that port and by the courtesy of the local Chinese officials, I procured a "red-boat" to convey myself and my faithful bull-terrier Jim up the rapids and through the gorges to Wan-hsien. The so-called red-boats are Chinese Government life-boats. There are several stationed in the neighbourhood of each of the most dangerous rapids, and they are manned by skilful and daring watermen. Every year a large percentage of the trading-junks are wrecked in the rapids and the annual loss of life, great as it is, would be appalling if it were not for the red-boats.

No description of the scenery of the gorges can do justice to the reality. For though I have beheld scenery more beautiful and quite as grand, I never saw anything in my travels that filled me with a deeper sense of awe. Perhaps one of the secrets of the fascination of the gorges is the ever-present contrast between the dumb forces of nature and evanescent humanity. For ages past human muscle has matched itself in a brave struggle with those titanic forces. The very rocks themselves, the standing symbol of changelessness, reveal something of the history of this

unending strife. The smooth grooves worn deep into the jagged summits of innumerable crags have been scooped out by the ropes hauled by a hundred generations of dead trackers, and just above the water-line the deep holes in the hard limestone made by the poles of millions of toiling junkmen in past centuries are still used as hooks and points of leverage by their descendants of to-day. When it is remembered that more than a hundred trackers are sometimes required to haul a single junk against the current of the greater rapids, and that a junk may take half a day in covering a distance of 200 yards, some idea will be formed of the permanent difficulties that confront and always have confronted, the indomitable Chinese navigator on these inland waters.

My journey from Ichang to Wan-hsien occupied eleven days. We started on 20 February, reached Pu-tai K'ou (the boundary between the provinces of Hupei and Szechwan) on the 6th, passed through the Fêng Hsiang gorge—perhaps the grandest of all the defiles—on the 8th, and beached ourselves under the walls of the city of Wan-hsien on the morning of the 12th. Here I paid off my hardy boatmen, and prepared for my overland journey to Ch'êng-tu.

The journey from Wan-hsien to Ch'êng-tu consisted of fourteen long stages, the total distance being nearly 400 miles. The road lies through one of the fairest and most fertile portions of the great province of Szechwan, and is one of the best I have met with in the interior of China: a circumstance which is partly due to the fact that Chinese

SZECHWAN HIGHWAY

officials generally use this road in travelling from the east of China to the provincial capital. The inns are numerous and—from the Oriental point of view—fairly comfortable. The innkeepers so far from showing any aversion to entertaining foreigners, tout eagerly for their custom, and generally greet one with the amiable remark, "At your Excellency's service," as one enters their courtyards. The people are peaceful and industrious, and annoy foreigners only by their insatiable curiosity. Europeans have not very often travelled by this road as they generally prefer—having a good deal of heavy baggage—to keep to the Yangtze as far as Chung-king, and thence ascend the Min River; but there are now several missionary stations between Wan-hsien and Ch'êng-tu, and the country is quite well known to foreigners. The road lies partly over undulating hills, generally cultivated almost to their summits with rice, rape, wheat, maize and many other crops, and partly over rich and densely-populated plains. The scenery is always picturesque and sometimes—among the hills—exceedingly beautiful. The villages, farmhouses and temples are generally situated amid little forests of feathery bamboo. The hillsides are studded with charming little *châlets*, and very often the submerged rice-fields in their immediate vicinity give the appearance of artificial lakes in an English park, especially when the banks or balks are lined with graceful vegetation.

The Ch'êng-tu plain, with its marvellous system of irrigation and its three or four crops a year, is the richest

and most populous district in the whole of the Chinese Empire. This extraordinarily productive plain is about ninety miles long by seventy wide, and supports a population estimated at no less than 4,000,000, of whom about 350,000 reside within the capital itself. It is studded with many prosperous towns and villages, and is cultivated to its utmost extent. Among the crops are rice, wheat, tea, tobacco, maize, the opium-poppy,[1] which was not yet in bloom, and the yellow rape that turned hundreds of acres of land into seas of bright gold. The plain is connected by a navigable waterway (the Min) with the Yangtze, and it is in the heart of the richest province in China. The city of Ch'êng-tu has been identified with Marco Polo's Sindafu. "This city," wrote Marco in the Thirteenth Century, "was in former times a rich and noble one, and the kings who reigned there were very great and wealthy." Of the Min River—which had not then been subdivided to the same extent as at present into artificial channels for irrigation—he says: "The multitude of vessels that navigate this river is so vast that no one who should read or hear the tale would believe it. The quantities of merchandise also which merchants carry up and down this river are past all belief."

Ch'êng-tu is a city of less importance now, but it is still one of the greatest and most prosperous in China. Its population is much smaller than that of Canton, but its

[1] Written in 1908, before the edict to exterminate the poppy had been issued.—*E. S.*

general appearance is more attractive as well as far more imposing. Its streets are broad and clean, and its wall exceedingly well preserved. In mediæval times it was a frontier city of great political and strategic importance, for the Tibetan principalities extended then as far east as the lofty mountains that flank the Ch'êng-tu plain on the west. Even now large numbers of Tibetan traders are often to be seen in the streets of Ch'êng-tu, though most of their commercial transactions are carried on at the city of Kuan-hsien, about thirty miles away, a place which is also remarkable for the sluices which regulate the waters of the Min and divert them, as occasion demands, into the irrigation canals. The governor general of Szechwan, whose yamen is in Ch'êng-tu, is more like a real viceroy than any other provincial ruler in China, for he it is who, on behalf of the emperor, holds sway over, and receives the embassies of, the various Tibetan princes and tribal chiefs of the extreme west.

Though so remote from the seaboard, the people of Ch'êng-tu—or perhaps I should say the officials—are among the most progressive and enlightened in China. This is especially so in the matter of education. The city possesses a Provincial College, where about three hundred young men are now being educated in Western as well as in Chinese branches of learning.

Something of the grandeur of Ch'êng-tu in its most palmy days may be realized by a reference to extant Chinese books, as well as from the eulogies of Marco Polo.

From the *Shu Hua Shih* we learn that under the T'ang dynasty (618–905 of the Christian era) it was a great art centre, and a long list of paintings and frescoes relating to the Buddhist religion are mentioned in that work as hanging on the walls of the palaces of Ch'êng-tu. Some of the temples are worthy of a long visit, though the finest in the district is not in the city itself but in the neighbouring town of Kuan-hsien, where Li Ping and his son, the deified founders of the great irrigation system of the Ch'êng-tu plain, have had raised in their honour a temple that is said to be the most beautiful in China. But, as has been well remarked of Li Ping by a recent English traveller, the perennially fertile fields around Ch'êng-tu are his finest monument.

MOUNT OMEI

R. F. JOHNSTON

THE forests and ravines of Mount Omei teem with mystery and marvel, for there are legends that carry its story far back into the dim days when the threads of history meet together in the knots of myth. There is hardly a peak ungarlanded with the flowers of romance, hardly a moss-grown boulder that is not the centre of an old-world legend. The many stories of wonderful visions and wizard sounds that have come to the shrines of Omei may raise a smile of amusement at human credulity yet they are easily enough explained when we remember how strangely both sights and sounds may be affected by mountain mists; and it is seldom that the giant bulk of Omei is bathed from peak to base in clear sunshine.

> "The swimming vapour slopes athwart the glen,
> Puts forth an arm, and creeps from pine to pine,
> And loiters, slowly drawn."

It is, indeed, true that "many-fountain'd" Omei would lose a great part of its spell if the mists were to melt away into garish daylight. No more could the pilgrim pour into the ears of wondering listeners tales of how, when ascending the mountain amid gloom and silence, he had suddenly

heard his own praises of the Lord Amitabha rechanted by spirit voices; how a rift in the curtain of white cloud had suddenly disclosed landscapes of unearthly loveliness, with jewelled palaces and starry pinnacles such as were never raised by the hands of men; how he had caught glimpses of airy forms that passed him with a sigh or a whisper, but left no traces in the forest or the snow and made no sound of footfall; or how when approaching unwittingly the edge of some terrible abyss he had felt the touch of a ghostly finger that led him back to safety.

It is believed that the Lolos who are not Buddhists worshipped on Mount Omei a triad of deities of their own, and it is at least certain that men of that race are sometimes met on Omei's slopes. But the earliest legendary associations of the mountain are in Chinese minds naturally connected with those mythical progenitors of the Chinese people—Fu Hsi and Nü Wo. This carries us back to the Twenty-ninth Century B. C. Both these mysterious persons have their "caves" on Mount Omei, but they are in such inaccessible situations that no mortal eye has ever seen them.

Omei-shan—like other sacred mountains in China—has always been famous for the medicinal value of its roots and herbs, and the monks still derive no little benefit from their sale. Perhaps it was among these herbs that The Old Man found his elixir of life, and if so he did not remain in exclusive possession of the secret. The records of Omei are full of accounts of recluses and others whose span of life ex-

SUMMIT OF MOUNT OMEI

tended far beyond the normal. One of them is known to legend as Pao Chang, but more popularly as Ch'ien Sui Ho Shang, or "The Monk of a Thousand Years." The period of his long and useful life is given in the records. He was born in the twelfth year of Wei Lieh Wang of the Chou dynasty and died in the eighth year of Kao Tsung of the Tang dynasty at the ripe old age of precisely one thousand and seventy-one. He was a native of India, but came to China in the Chin dynasty (265–419 of our era) and went to worship at the shrine of P'u Hsien Bodhisattva on Mount Omei, where he spent the declining centuries of his life. According to another account his arrival at Omei was a good deal earlier than the Chin period, for his name is connected with the most famous of all the Omei stories—one which refers to the reign of Ming Ti of the Han dynasty.

This story relates to the foundation of what may be called the Buddhistic history of Omei and the beginning of its long historical association with its patron saint, P'u Hsien Bodhisattva. We are told that in the reign of Ming Ti (58–75 of the Christian era) a certain official named P'u happened to be on Mount Omei looking for medicinal herbs. In a misty hollow he suddenly came upon the footprints of a deer. They were shaped not like the footprints of an ordinary deer, but like the flower of the lotus. Amazed at the strange sight, he followed the tracks up the mountain. They led him continually upward until at last he found himself on the summit, and there, at the edge of

a terrible precipice, they disappeared. As he gazed over the brink, he beheld a sight most strange and wonderful. A succession of marvellous colours, luminous and brilliant, gradually rose to the surface of the vast bank of clouds that lay stretched out below, and linked themselves together in the form of a glorious iridescent aureole. P'u, full of wonder at so extraordinary a spectacle, sought the hermitage of the famous "Monk of a Thousand Years" and told him his strange story. "You are indeed happy!" said the Monk. "What you have seen is no other than a special manifestation to you of the glory of the great Bodhisattva P'u Hsien: fitting it is, therefore, that this mountain should be the centre from which his teachings may be spread abroad. The Bodhisattva has certainly favoured you above all men." The end of the whole matter was that P'u built, on the spot from which he had witnessed the sublime manifestation, the first of the Buddhist temples of Mount Omei, and dedicated it to P'u Hsien Bodhisattva; and the present monastic buildings known as the Hsien Tsu Tien and its more modern neighbour the Chin Tien occupy in the Twentieth Century the site chosen for the original P'u Kuang Tien, or Hall of Universal Glory, in the First Century.

This story is interesting as carrying back the Buddhistic traditions of Omei to the very earliest days of Buddhism in China. My readers will probably remember that it was in the same epoch—the reign of Ming Ti—that the emperor had his famous vision of the Golden Man, which is sup-

posed to have led to the introductionn of Buddhism into China under direct imperial patronage. The story is also of interest as embodying the first record of the remarkable phenomenon known as the Glory of Buddha which has always been one of the principal attractions of the mountain and may well have been the real cause—as the story itself indicates—of its special sanctity.

The other curiosities of Omei are so numerous that most of them cannot even be referred to. Near the foot of the mountain is a scooped-out rock which is said to have once formed a bath in which pilgrims were required to go through a course of purification before ascending the mountain. This, if true, is curious and suggestive. There is a spot shown where a miraculous lotus-plant—the lotus is sacred to the Buddha—used to blossom in every season of the year. There is a flying-bell, the tolling of which has been heard in many different parts of the mountain, though it is never moved by human hands. There are rock-inscriptions written by emperors and empresses and by the great Sung dynasty poet, Su Tung-p'o. Not far from the Wan-nien monastery—perhaps the second oldest on the mountain—is a stream called the Black Water.

The earliest religious buildings on Mount Omei were no doubt solitary hermitages, erected by recluses whose religious enthusiasm impelled them to find in the deep recesses of its forests and gorges a welcome retreat from the noise and vanity of a world that they despised. As time went on, richly endowed monasteries—nobler and more splendid than

any now existing—rose in its silent ravines and by the side of its sparkling watercourses, and opened their doors to welcome those whom spiritual ecstasy or longing for a life of philosophic contemplation, or perhaps the anguish of defeated ambition, drove from the haunts of men. But gradually as religious fervour died away, the mountain recluses and solitary students of early days were succeeded by smaller men, distinguished neither for piety nor for scholarship. It must, indeed, be confessed that no tradition of sound learning has been kept up in the Buddhist Church in China. To some extent the lack of scholarship among Chinese Buddhists may perhaps be traced not too fancifully to the practice and teaching of Bodhidarma, the so-called twenty-eighth patriarch of the Indian Buddhists, and the first of the patriarchs of China.

"Buddha's Glory" is not the only marvel that the fortunate pilgrim may hope to behold when he reaches the Golden Summit. Night on Mount Omei has its treasures hardly less glorious than those of day. These take the forms of myriads of little lights, moving and glimmering like winged stars in the midst of an inverted firmament. They are known as the Shêng Têng (Holy Lamps) and have been described to me—for alas! I saw them not—as brilliant specks of light darting hither and thither on the surface of the ocean of mist on which in daytime floats the coloured aureole. A fanciful monk suggested to me that they are the scintillating fragments of the "Glory of Buddha," which is shattered at the approach of night and

reformed at the rising of the sun. Foreigners have supposed that they are caused by some electrical disturbance; but the monk's explanation, if the less scientific of the two, is certainly the more picturesque.

The monastery in which I was entertained is probably the largest on the summit, but by far the most famous is its neighbour, the Hsien Tsu Tien, which is believed to occupy the site of the original temple to P'u Hsien that according to the legend was built by P'u Kung in the Han dynasty after he had tracked the lily-footed deer to the edge of the great precipice and had beheld the wonderful sight thenceforth known as the "Glory of Buddha." The temple contains a large sedent image of the patron saint and behind it is a terrace from which may be seen the manifold wonders of the abyss. Not far from this building is the Monastery of the Sleeping Clouds and further off are the temples of the Thousand Buddhas (Ch'ien Fo) and the White Dragon.

I regretfully left the summit of Mount Omei on my downward journey early on the morning of 10th March, and, after many a slip and sprawl on the snow, reached the Wan-nien monastery in the afternoon. Here I spent a night for the second time, and continued the descent on the following morning. Just below the temple of the Pai Lung (White Dragon) which I had already visited, the road bifurcates; and as both branches lead eventually to Omei-hsien, I naturally chose the one that was new to me. By this time I had left far behind me the snow and icicles of the

higher levels and had entered a region of warm air and bright green vegetation. The change was startling as though by some magic power the seasons had been interchanged.

> " I dreamed that as I wandered by the way
> Bare winter suddenly was changed to spring,
> And gentle odours led my steps astray,
> Mixed with a sound of waters murmuring."

Shelley's dream would have been realized on the slopes of Mount Omei.

THE LANGUAGE

CHESTER HOLCOMBE

IT is impossible to know any people well until the student can speak and think in their tongue. And a barrier far more serious than the Great Wall to any intimate acquaintance with the Chinese is found in their language. It is the oldest spoken language now existent upon the earth, has been the mother tongue of a far larger number of human beings than any other either in the past or present, and, so far as can be determined, has undergone no serious changes either in its construction or written form since it came into existence. It has had, in common with all other languages, a constant process of growth and decay; new ideas have required new symbols of expression. Characters have dropped out of common use as the ideas which they represented were lost or modified. But the national habit of thrift and economy appears to have shown itself even in their word-building. While new characters have been added to the language, none of the old ones have been absolutely dropped. The result is an enormous list of words, which literally "no man can number." The estimate of the total number of distinct characters in the Chinese language ranges all the way from 25,000 to 260,000. The Kang Hsi Tz Tien—the standard dictionary of

China—contains 44,449. Probably not more than 10,000 of these are in constant use even among the educated classes. The nine volumes of the Chinese classics contain only 4,601 different characters, though in five of the nine volumes are found a total of over two hundred thousand words. Hence the list of what we would call obsolete characters must be far more extensive than that of the active living characters of the language. But pedantry, as shown in searching for and making use of some long-forgotten character, is a virtue among the Chinese, and one of the favourite modes of exhibiting great scholarship is by interlarding a memorial to the throne, or an essay, with a host of characters resurrected from the most ancient *débris* of the language. While this enormously increases the labour of learning Chinese—makes it, indeed, an endless task—it carries with it one comfort. It is no discredit to any person, however learned, to be ignorant of the form, sound, or meaning of characters met in his daily reading.

The Chinese language has no alphabet. Each character represents in itself a complete idea, and hence it is spoken of as a monosyllabic language. But, practically speaking, each character corresponds more nearly to our syllable. As ordinarily used, it is no more nearly monosyllabic than is English. It is written in columns from top to bottom of the page, and from right to left. A Chinese book ends where ours begins. Writing is done with a fine camel's-hair brush and india ink. The process of printing in

China, known centuries before the discovery of the art in Europe, is very simple.

Each character must be learned by itself, and when the student has mastered a thousand or five thousand, the succeeding thousands must be learned in the same way. Those already familiar furnish no other assistance than a certain quickness to perceive the peculiar form which serves to distinguish each from its fellows. But there is a peculiar fascination in the study of these same characters when once they are known.

In their original forms the characters were rude outlines of the objects they were intended to represent. The first change to which they were subjected was the omission of unimportant lines, leaving only such parts of the picture as represented the peculiar form or essential points of the object. Thus a man was represented with an upright line for the body and two spreading lines for legs; a sheep, by lines so drawn as to represent the horns, head, feet, and tail; cattle, by a head, two horns, and a tail; the sun, by a circle with a dot in the centre; and a tree, by lines representing the trunk, roots, and branches. In this way a limited number of forms, to indicate single visible objects, were secured.

Next came the combination of these simple outlines to represent ideas rather than objects. And the study of this process of word-building is especially fascinating, since a large proportion of the compounded characters are, of necessity, ideographic. Dissect one of them and there lies

before you, in its component parts, the Chinese conception of the elements which combine to form the idea which the character represents. Those ancient Chinese word-builders crystallized into these combinations their own conceptions, often crude, inadequate, and even grotesque, of the ideas which they sought to express. Here are a few of these combinations by way of illustration: Two trees represent a forest, three a thicket. The sun beside the moon represents brightness. A prisoner is literally a man in a box. A mouth in a door signifies to ask; a mouth and a dog, to bark; and a woman watching at a window, jealousy. A pig under a roof indicates the Chinese idea of home, and a woman beside a pig under a roof, the marriage of a woman; while the character "to seize" placed over a woman shows the Celestial idea of the part played by a man in a matrimonial alliance. And when a Chinaman made a woman placed beside a broom represent a wife, he painted thereby his own conception of her principal office in the family. On the other hand, he gave an illustration of his love for male offspring when he made a woman standing beside a son signify good. He indicates his modest conception of wealth, since his combination consists of one mouth under a roof and over a field. Other and perhaps more natural compounds, from our standpoint, are "white" and "heart," to signify fear; a hand beside a man meaning to help, and a man standing by words as a symbol of faith. Few would fail to recognize the aptness of thought under a tiger as a symbol for worry or care, or heart beside a pig-sty as signi-

fying mortification or disgrace. But we have a sorry picture of Chinese ideas of womankind in their representation of peace or rest by one woman under a roof, while two women mean "to quarrel," and three together signify intrigue of the most disgraceful kind. Generally speaking, the frequent use of the character meaning woman in combinations in which the idea to be expressed is wrong in its nature more than adequately illustrates the ancient Chinese idea that the female sex is "moulded out of faults."

In the construction of phrases and idiomatic expressions a similar peculiarity exists. Their idioms are by turns simple, quaint, grotesque, full of force, and utterly devoid of any apparent connection with the idea they represent. By way of example, they show a peculiarly low national idea of the colour white by its general use to signify uselessness or failure. A "white man" means a useless good-for-nothing, while a "red man" is a popular, successful person. A "white house" is a hovel; "white talk" means unsuccessful argument, and "white running" means labour spent in vain. As the language in common use is practically a hopeless entanglement of these phrases and idioms, from most of which time has stripped all their original force and connection, it will readily be seen that the task of becoming familiar with an innumerable list of characters is, after all, less difficult than that of building them into sentences which, from a Chinese standpoint, shall be intelligible and correct. More foreigners fail to

speak idiomatic Chinese than to acquire a reasonable knowledge of the written characters. And the failure is far more serious.

Fortunately the grammar of the language gives no trouble. It is so simple as to be almost non-existent. The words appear to have been worn smooth and round by long use, and may be used for the different parts of speech almost at will. The same word serves indifferently as a noun, verb, adverb, or adjective, or for any other subordinate purpose as may please the speaker. Moods, tenses, persons, gender, and number are all lacking. Conjugations, declensions, and the whole tribe of auxiliary verbs are conspicuous only by their absence. A single character furnishes the root-idea. All qualifications of it must be effected by the addition of other characters. The few educated Chinese who have made any attempt to master the English tongue look with horror and amazement upon what they regard as the clumsy grammatical construction of our language.

As has been shown, Chinese characters are, to a large extent, mental pictures of the ideas which they are intended to express. They hint at the thought, but give no clew to the sound or pronunciation. There is absolutely nothing about a Chinese character that will give the perplexed student even a faint hint as to how it shall be uttered by the voice. And this is a generic point of difference between the written language of China and those of America and Europe. There, characters paint the idea; the use of

it in speech must be learned separately. Here the word, or combination of letters, is more of a guide to correct pronunciation than to the thought of which it is supposed to be the sign.

While the Chinese tongue discloses various lines of thought, delicate turns of speech, and, so to speak, accurate shades of idea unknown in English, there are many subjects in which the language is totally devoid of words, many ideas for which there are no forms of expression, simply because those ideas have never entered the Chinese head. In the whole range of scientific language, for example, and the simpler terms and phrases used in our text-books in common schools, no equivalent expressions are found in Chinese, because the sciences and even the simpler studies are unknown to them.

The really serious difficulties inherent in the Chinese language, and which render it an almost insurmountable barrier to any thorough knowledge of the people, lie in the use of the language in conversation. No amount of book study will enable a person to speak it. It must be learned from the lips of a living teacher. With any amount of drill it requires a quick ear and great flexibility of the vocal organs to acquire accurate pronunciation. So serious is the difficulty, that it may be accepted as a rule that no person over thirty years of age can learn to speak Chinese correctly, as the vocal organs, after that period, appear to have lost a portion of their flexibility. Many persons under that age fail to acquire a command of the language

even with the most faithful effort. Not one foreign speaker of Chinese in ten can make the ordinary Chinese cat call.

As a rule, the vowel sounds are simple and easy. The consonants are peculiar, and some of them almost beyond the reach of the vocal organs of foreigners.

The best—that is, the most expert foreign authorities—disagree as to the best approximate representation in letters of any alphabet of many of these sounds. It probably will never be settled whether the Chinese word for "man" should begin with *j* or *r*; the fact being that the exact sound is an intermediate one, almost impossible to any foreigner, between the two. The writer once asked each of several American and European scholars learned in the Chinese language, who were guests at his table, how the Chinese word meaning "porridge" should be represented with English letters. He received the following replies: "*Chou*," "*chow*," "*cheu*," "*chau*," "*tcheau*," "*djou*," and "*tseau*." In like manner, the word for "fowl" is transliterated by different Anglo-Chinese authorities in the following manner: "*Chi*," "*ki*," "*dji*," "*kyi*," and "*tsi*." And all of these different modes of representation refer to the common, plain hen.

The Chinese, curious in their language as in everything else, seem unable to catch the differences between our liquid sounds represented by *l*, *m*, *n*, and *r*. They confuse and misplace them in their efforts to speak English. Yet each of these sounds is constantly and correctly used by

them in their native tongue. There is a large class of Chinese words having an initial sound fairly represented by *sh* as initial, and another, smaller but numerous, which must be represented by those letters reversed, or *hs*, as the initial sound.

Again, all words which, if spelled in English letters, would begin with *ch*, *p*, and *t*, are subdivided into two classes. There is an *aspirated ch*, *p*, and *t*, and an *unaspirated ch*, *p*, and *t*. If by mistake one aspirates an initial *t* where it ought not to be aspirated, or the reverse, he, by that error, changes entirely the meaning of the word spoken. Thus, "*tan*," the *t* being unaspirated, means an egg, and exactly the same sound with an aspirated *t* means charcoal. The writer once heard a venerable missionary address the Deity in prayer before a crowded Chinese audience as "O Thou Omniverous God." He meant to say "omniscient," but used an aspirated *ch* when the other would have better served his purpose. On another occasion a missionary saw with astonishment an audience hurriedly leave his chapel in response to what he supposed was a courteous invitation from his lips to them to be seated. In point of fact, however, he was not giving them a welcome, but assuring them that they had made a mistake in entering. An aspirated *t* caused all the misunderstanding. While it is true that an unaspirated *ch*, *p*, and *t* represent very closely the same sounds as *g*, *b*, and *d*, they still are not exactly the same. Any attempt to use those sounds, while they would doubtless enable the speaker to be understood, would

at the same time effectually prevent him from speaking accurate Chinese. And this fact fitly illustrates the exceedingly delicate gradations of some of the sounds in the language.

Another broad peculiarity, which affects every word spoken in Chinese, and forbids all attempt at reduction to alphabetical form, remains to be noticed. In English and most other tongues the sound of what is called a word conveys a single and invariable idea to the person to whom it is spoken. The tone in which the word is uttered may serve to indicate inquiry, contempt, sarcasm, surprise, anger, or any other emotion; but the fundamental, the root idea, as we may call it, which is conveyed by the sound remains always the same. Thus in our tongue a man is always a man, whether the word is uttered with sudden explosive force, as in anger, with rising inflection, as in inquiry, or with any other variety of intonation.

All this is changed in Chinese. Here the tone of utterance affects, or rather determines, the root idea as much as the sound itself does. The tone is equal partner with the sound in fixing the idea to be conveyed; and any error in the one is as fatal to the correct expression of any thought intended to be conveyed by the speaker as an error in the other. In Chinese a man ceases to be a man the instant you change the tone of your voice in uttering the word. He may be a disease, a nightingale, or a carrot, but he can be a man in only one tone of voice.

In the standard or mandarin dialect, as it is called among

foreigners, there are four of these tones or inflections of the voice: first, a high-keyed, explosive tone; second, a rising tone, as in asking a question with us; third, a curving inflection; and fourth, a falling inflection. A sound uttered in one of these tones has a meaning devoid of all relationship to or connection with exactly the same sound uttered in either one of the other three. Thus, to take the sound "man" again, if uttered in the first tone, it means brazen-faced; in the second tone, to hide; in the third, full; and in the fourth, slow. Another sound which might be represented by our word "one," if used in the first tone, means warm; in the second, educated; in the third, steady; and in the fourth, to ask.

With peculiarities of consonant sounds unknown in any Western tongue, and with a special tone to each idea, a mistake in which changes the entire meaning, it is no easy matter to speak a single word of Chinese correctly. A long and steady drill of the vocal organs is necessary to the accurate and ready pronunciation of each separate character. At the outset of his Chinese studies the author devoted four hours each day for eight weary months to a drill on the tone table—a table in which each sound in the language is given in the four different tones—and for many months afterwards had occasional reviews of it.

There are as many variations in these tones for the sake of rhythm as there are exceptions to some rules of English grammar—variations which add greatly to the labour of the student. Thus, for example, if, in any word of two syl-

lables or sounds, the second is the emphatic syllable and is of the fourth tone, the tone is changed to the first. But the presence of so many varying inflections in Chinese gives a rhythmic swing to the language which makes it pleasant to speak and exceedingly grateful to the ear. With some speakers whose inflections are clear-cut and accurate, it sounds much like chanting. One might expect this effect, since it is impossible to speak in a monotone, and the voice, in any sentence, must pass through five notes of the musical scale.

But the pleasure of Chinese speech comes, if at all, as a well-earned reward for indomitable perseverance in mastering the most difficult language on earth, and is interrupted, often in the study and not seldom afterwards, by the most annoying and absurd blunders. A volume might be filled with them. A missionary once informed his audience that the Saviour, when on earth, "went about eating cake." He intended to say "healing the sick"; but an aspirate wrongly placed changed healing into eating, while an error in tone made cakes out of those who were ill.

Upon one occasion, when the writer sat at his dinner-table as the host of a large party, he called the attention of his Chinese butler to some little item that was lacking from the table, and directed him to supply it. The butler appeared puzzled, asked if the article named was desired, and on being assured that it was, and must be produced at once and without more words, disappeared, and in a moment returned, bringing upon a tray, and with that wonderful

gravity which never deserts a well-trained Chinese servant, the kitchen poker—an iron rod some three feet in length, knobbed at one end and sharpened to a point at the other. He probably believed that the host was about to brain one of his guests; but that was none of his business, and the poker was gravely presented to his master, who had simply placed an aspirate where it did not belong.

The foregoing statements apply accurately to the Chinese language as spoken by at least four-fifths of the population. While in certain regions there are slight local peculiarities of pronunciation and idiom, these are nowhere sufficiently serious to deserve mention with a single exception. This exception consists of a strip of country bordering upon the seaboard, and extending from a point north of Shanghai to the extreme southern limit of the empire. It runs back inland in distances varying from fifty to one hundred and fifty miles. Throughout this region, while the written language is the same as in other parts of China, the spoken tongue is broken up into a number of local dialects. Pronunciation of the characters differs so widely in districts that are contiguous that it is commonly said among that Chinese that "people living upon one bank of a river cannot understand a word uttered by their neighbours upon the other." Since Chinese officials are never allowed to hold posts of duty in the provinces where they were born, those on duty in these districts can only communicate with the people whom they govern by the use of interpreters. Chinese who emigrate to the United States,

and, in fact, to other foreign parts, all come from within this area. Hence, with few exceptions, none of them speak or understand the correct, standard Chinese.

A chapter upon the language of China would hardly be complete unless it at least mentioned a nondescript tongue that has sprung up within modern times at the points where foreigners are by treaty allowed to reside and pursue their varied callings. Few of these learn the language, and their only medium of communication with the natives in the transaction of business is through the medium of what is known as "pidgin English." "Pidgin" is the net result of the native attempt to pronounce the word "business." Hence the proper name of the jargon would be "business English." With the exception of a few mongrel words gathered no one knows how or whence, it consists of the Chinese idiom literally translated into English; the pronunciation, however, being varied to suit the exigencies of the native powers of speech and understanding. A couple of incidents will show how absurd and utterly undignified this mode of communication is, and will give all necessary explanation of its peculiarities. The reader may be a trifle astonished and perhaps incredulous at the assertion, which, however, is founded in fact, that nine-tenths of the enormous business done between foreigners and natives in China is done by means of this grotesque gibberish.

A young man who called upon two young ladies was gravely informed by the Chinese servant who opened the door: "That two piecey girlo no can see. Number one

piecey top side makee washee, washee. Number two piecey go outside, makee walkee, walkee." By which he meant to say that the elder of the two was taking a bath up-stairs, and the younger had gone out.

THE LITERARY AND MANDARIN CLASS

PIERRE LEROY-BEAULIEU

THE curse of China and the main reason why her remarkable people, who once deserved to be compared with the ancient Romans, have sunk to the degraded condition in which we find them at present, is the mandarinate, which she has the misfortune to consider one of her chief glories. It is this corrupt and antiquated system that is destroying the Celestial Empire. It has often been observed that nations generally have the Government they deserve, and it is undoubtedly true that the administration of China is, in a measure, the logical result of her geographical situation and singular history, to which might be added the peculiar character of her people. On the other hand, there is no question that the worst traits of the national character are accentuated in the mandarin class which governs the country, and saps its activity and energy.

Theoretically, the Chinese Government is based on paternal principles; as a matter of fact, it is entirely in the hands of the class known as "literati," from whose ranks all the state officials, or mandarins, are recruited; and if we wish to understand the primary causes of the misgovernment of the Celestial Empire, we must become thoroughly acquainted with the origin and manners of the mandarins,

CHINESE MANDARIN

who are not hereditary, but recruited from the mass of the people in the most democratic manner in the world, by means of public competitive examinations. These examinations confer three honourary degrees, which might be likened to those bestowed by our Universities: Bachelors, Masters of Arts and Doctors. The degree of Bachelor is competed for in each district (there are sixty districts per province), and that of Master of Arts in the eighteen provincial capitals; that of Doctor, on the other hand, is only to be obtained in Peking. One may imagine the esteem in which these degrees are held by the people when I mention that in 1897, when I was in Shanghai, no less than 14,000 candidates came up for examination at Nanking, with only 150 honours to be distributed amongst them. It is considered a great honour for a family to include a literate amongst its members, and his obtaining his degree is celebrated throughout the entire province which enjoys the privilege of being his birthplace. Should he be fortunate enough to obtain his laureate at Peking, he is welcomed on his return to his native town as a veritable conquering hero. It is quite true that, in order to pass his examination, he has to go through an amount of physical suffering and patient endurance which would deter any but a Chinaman from the attempt. Each candidate is shut up for three whole days in a box-like cell four feet square, in which he cannot even lie down, with no other companions than his brush, paper and stick of Chinese ink; and barely an examination passes without some student or other being

found dead in his cell. According to popular rumour, it is said that the all-pervading corruption penetrates even into these cells, and that not a few candidates succeed less through their merits than through the golden gate; and it has even been observed that the sons and near relatives of existing high functionaries are pretty sure to pass; but, as a rule, however, after the examinations that the real difficulties of those who are not rich and who are without influential friends begin. One might naturally expect that after the trouble, fatigue and expense of the examination were over, some post or other would surely be forthcoming to recompense the efforts of the candidate; but the contrary is the rule, and many a man has had to wait a lifetime before obtaining the reward for which he has striven so hard.

Nevertheless those students who seem to possess exceptional ability generally push themselves forward in the following manner: a syndicate has been formed which advances the funds necessary to assist the aspirant in mounting the first rung on the ladder of fame, and to help him further, until he is in a position to return the money borrowed either in cash or kind, with a very handsome interest. The idea of exploiting public offices as a sort of commercial concern is, to say the least, ingenious, and, what is more, it seems to be occasionally exceedingly remunerative. On the other hand, the expense and the intrigue that such a pernicious system must necessarily involve can better be imagined than described. As an instance in point, I was assured that the position of Tao-tai or Governor of

Shanghai, worth, for not more than three years, a salary of 6,000 taels, or £900 a year, was recently bought for over £30,000. The works of Confucius, those of his disciples, of Mencius and of other philosophers who enlightened the world two thousand years ago, and a mass of quaint lore derived from the ancient Chinese chronicles, form the subject of these extraordinary examinations and the students have to learn some hundred volumes as nearly as possible by heart, memory being the one thing most highly prized by the Board of Examiners. The student is expected to quote certain extracts word by word as they appear in the books, and his examination papers must, moreover, be embellished by a great quantity of quotations—the more the better. An elegant style is obtained only through acquaintance with as many of the 60,000 Chinese characters as possible, from which the student is expected to make an appropriate selection, and, as each sign means a word, and not a few of these are almost unknown, and only to be found in some hidden corner of an ancient volume, the waste of time is appalling. The preparatory instruction, therefore, simply consists in cramming the wretched candidate with a knowledge of as great a number of signs or characters and quotations from the Celestial classics as possible. One of the most curious features of the Chinese is that, although everybody knows how to read and write a little, no one can do so perfectly, for the simple reason that no Chinaman has ever been known to master completely the voluminous alphabet of his country. The most ignorant

has acquired some ten or a dozen characters relating to his trade and sufficient for his purpose. When a man has mastered 6,000 or 8,000 he is considered learned, and, when we come to think of it, there must be very few ideas that cannot be expressed by so many thousands of words. Many of the higher literati manage to acquire even 20,000 words, and the state of the mind of that man may safely be left to the reader's imagination, especially if we reflect that he must have passed his entire youth studying by rote thousands of signs only distinguishable from one another by the minutest strokes, and in acquiring a prodigious amount of obsolete knowledge from classical books and annals whose authors lived in remote antiquity. Of late years a slight modification has been introduced in the shape of certain concessions to what is officially called the "new Western culture." To the usual questions selected from the works of Confucius and other philosophers have now been added the identification of names mentioned in modern geography, and since the Chino-Japanese War, the examiners at Nanking ask their candidates some very grave and informing queries in astronomy, as: "What is the apparent diameter of the sun as seen from the earth? and what would be that of the earth as seen from the sun or from some other planet?" The following sage question is typical of both examiner and examined: "Why is the character in writing which represents the moon closed at the bottom and the one which represents the sun left open?"

Here are two examples quoted by Mr. Henry Norman:

"Confucius hath said, 'In what majesty did Chun and Yu reign over the Empire, as though the Empire was as nothing unto them!' Confucius hath said: 'Yao was verily a great sovereign. How glorious he was! Heaven alone is grand, and Yao only worthy to enter it. How exalted was his virtue! The people could find no words wherewith to qualify it.'" This was the theme that had to be developed by many of a flower of rhetoric. It is only through the study of these books, written twenty centuries ago, and encumbered by parables and affected maxims and of ancient annals crammed with fantastic legends believed in as absolute facts, that are selected the members of the class who are expected to govern China!

The result of this method of education was exemplified as late as 1897, two years after a war which had brought the Chinese Empire within an inch of ruin, when a censor, one of the highest officials in the Empire, addressed a document to the Emperor, wherein he protested against the concessions made to the inventions of the Western barbarians, which he did not hesitate to qualify as calculated to disturb the peace of the dead. Instead of constructing railways, he gravely insisted it were wiser to offer a handsome reward to the man who should recover the secret of making flying chariots to be drawn by phœnixes which certainly existed in the good old times. A little time previously a member of the Tsung-li-Yamen had lifted his voice to protest against the various railway embankments and the nails that studded the lines, which, he believed, were likely

to inconvenience and wound the sacred dragons who protect the cities of the Empire, and who dwell beneath the soil. The strange superstitions of the *fengshüi* geomancy dealing with the circulation through the air of good and evil spirits, and with the prescribed height to which buildings may be erected, and the exact positions of doors and other like grave matters, which, it seems, unless they be properly attended to, are apt to upset and offend the flying spirits in their progress through space, exercise a greater empire over the minds of Chinese officials in the very highest places than matters which we should consider of the greatest importance.

The fact that the mandarinate is recruited from the democracy renders it even more pernicious than if it constituted a hereditary aristocracy, for, as it stands, nobody has any interest in overthrowing it. The most intelligent people try to enter it, and it attracts all the most gifted men in the Empire, but only to corrupt them. The literary class enjoys an enormous prestige, and the poorest man lives in the hope of seeing his son one of its learned members. It, therefore, does not excite any of that hatred usually provoked by caste privilege, and thus does not stand the least danger of being upset. On the other hand, the condition to which it has reduced the Celestial Empire is a condemnation of the system of examination for Government office, and many a Western State might do well to study this question and to take its lesson to heart. That its effects have been more accentuated in China than elsewhere is

undeniable, being the result of diverse historic and ethnographical circumstances peculiar to that nation. The Chinese reached a high state of civilization long before our era, and being more numerous and intelligent than their neighbours, so soon as they were cemented into one compact nationality they proceeded to subjugate Indo-China and Korea; and so it came to pass that China had no dangerous foes to disturb her, Japan being isolated in her island Empire, and she was separated from India by a formidable mountain barrier, and from the West by immense deserts. From that time the Chinese had nothing to trouble them, and had but to live in quiet admiration of the labours of their ancestors who were the authors of the perfect peace which they enjoyed, and thus, little by little, they accustomed themselves to look upon them as superior beings and as types of perfection. More advanced than any of their tributary subjects, and having nothing to fear from competition, they became lost in self-admiration, or rather, in the admiration of those who had made their country what it was, and ended by believing that no further progress was either necessary or possible, and thus are now absolutely non-progressive.

The isolation and the want of emulation in which China has existed for so many centuries have destroyed whatever energy and initiative she might otherwise have possessed. It should be remarked, however, that the Roman Empire was in very much the same condition, and for the same reason at the time of the invasion of the Barbarians, and

that outside the moral revolution effected by Christianity—which, by the way, only obtained its fullest development by the overthrow of the Empire—no further progress was being made. The sterile admiration of bygone greatness, therefore, is the foundation-stone of the doctrines of Confucius. The Chinese people, who are essentially practical and positive, and less given, perhaps, than any other in the world to study general questions and lofty ideals, soon deteriorated under so retrogressive a system, and eventually lost all sight of the origin of many of their most important institutions. Religion and morals were reduced to mere rites and ceremonies that only conceal the emptiness of Chinese civilization, and so the nation came to the conclusion that the one thing in this world worth the doing was to save appearances, and conceal corruption beneath a flimsy mask.

The isolation of China and her superiority over her neighbours produced another very grave consequence—the ruin of that martial spirit which has obliterated all idea of duty and sacrifice. The military mandarins are despised by their civil colleagues, and their tests consist almost exclusively of physical exercises such as archery and the lifting of heavy weights. "One does not use good iron to make nails, nor a good man to make a soldier," says the Chinese proverb; and thus it is that the Chinese army is recruited from a horde of blackguards and plunderers, whose only good qualities are their contempt for life and physical endurance, which might under proper management turn this raw material into an excellent army.

HONOURARY DISTINCTIONS

HENRY CHARLES SIRR

THE Emperor, being the fountain of all honourary distinctions, elevates the meanest subject in his dominions, upon proof of his literary attainments, to the highest offices in the State, and at his pleasure degrades them again; he is irresponsible in his caprices, except to the Ruler of Heaven, who he is considered to represent, and by whose pleasure he is understood to rule and govern the Empire. In like manner he also nominates his successor, selecting the most capable of his sons, or, in case of necessity, passing over his own family he names one from amongst the Princes of the Blood Royal, not a member of his immediate family, to ascend the throne after his decease; and should he prefer a younger son, in consequence of merit and ability, he receives the highest eulogiums. Should, however, the successor, whom he has named, and who has been declared with the usual solemnities, commit any offense against the laws, or fail in the submission or deference due to the Emperor, he may be excluded from the succession and another may be named in his stead.

The Emperor and his immediate family are clothed in yellow, which is the royal colour; and his silken robes,

and those of his eldest son, are embroidered in gold, with the *Lung*, or dragon with five claws, which it is unlawful for a subject to wear; this device corresponding with the royal arms. The robe of state has four Lungs depicted upon it, one on each shoulder, another in front and one on the back. The Son of Heaven wears a pearl necklace, and so do his ministers of state; the button, or ball, which surmounts the cap, being also used as a mark of rank, the Emperor is distinguished by three golden dragons, one above the other, each adorned with four pearls, having one pearl between each, and a very large one above them all. The Emperor's eldest son, or the successor nominated to the throne, has three pearls less than the Emperor upon his cap and wears a coral necklace. The younger sons of the Emperor have five pearls less than their father upon their caps, and their necklaces are of coral, but smaller than that worn by the successor to the throne.

The other princes, not of the family of the Emperor, and the mandarins of the first class, wear purple robes, embroidered with a bird called *Fung*, the princes being distinguished by a yellow girdle; they each wear a ruby button or ball, on the cap, and the mandarins have four agates and rubies on the girdle.

The mandarins of the second class and all others wear purple robes, but these are distinguished by having a cock embroidered upon them, a red coral button on the cap, and four golden squares and red coral buttons on the girdle.

The third class have a peacock on the robe, a sapphire

button on the cap and four golden squares and sapphires on the girdle.

The fourth class wear a pelican embroidered upon the robe, a deep, purple-coloured, opaque stone button on the cap, and their girdle has four golden squares and a silver button to distinguish it.

The fifth class have a silver pheasant embroidered on the robe, a transparent crystal button on the cap, with a girdle similar to that worn by the fourth class.

The sixth class are distinguished by a stork on their robes, with a jade-stone button on the cap and four silver squares upon the girdle.

The eighth class have a quail upon the robe, a plain golden button on the cap and a silver button on the girdle.

The ninth class have a sparrow on the robe, a silver button on the cap and another on the girdle.

The military mandarins wear the same buttons in their caps and the same girdles which distinguish the respective classes of their civil brethren, but the figures embroidered upon their robes are dissimilar; the first class have an imaginary animal called *Ke-lin*, instead of the *Fung*; the second, a lion; the third wear a panther; the fourth, a tiger; the fifth, a bear; the sixth, a very small tiger; the seventh and eighth, a rhinoceros; being distinguished from each other only by the buttons on their caps.

The scholars who have passed examinations, qualifying them as candidates for office, are distinguished by buttons on their caps, according to their qualifications, and they are

divided into four classes, wearing, respectively, chased gold, plain gold, chased silver, and plain silver buttons, but of a smaller size than those which are worn by mandarins.

There are about thirty descriptions of offices in which the civil mandarins are employed, and those in which military mandarins are engaged are nearly as numerous; and the total number of both classes is upwards of fourteen thousand.

Besides the distinctions in dress each officer has an official seal; the Emperor's or great seal, which legalizes all public acts, and the decisions of all the tribunals of the empire, is described to be eighteen inches square, and is formed out of *yu-che*, or jasper, taken from *Yn-yu-chan*, or the great jasper mountain; this jasper is not allowed to be used for any other purpose.

Yn-yu-chan is a fruitful source for fables, connected with the traditionary history of the country, and among many others the following, which gives the reason for this stone being used for the royal seal. Some thousands of years ago, the *Fong-ho-an*, or Chinese phœnix, was observed by the Emperor of that day to descend upon the mountain, where he was watched for many days by the Emperor and his whole court with the greatest anxiety, as he rested upon an enormous unhewn rock; after he disappeared, a most skillful lapidary was despatched to visit the spot, under the orders of the Emperor, who, having broken a large fragment from the rock formed from it the imperial seal, which, from its having been a portion of the rock selected by the

sacred-bird as a resting-place, who is believed to be the forerunner of the golden age, is considered to be possessed of indescribable virtue, and to secure prosperity to its possessor.

The honourary seals which are given to the princes are made of gold; those of the mandarins of the first class and ministers of state are composed of silver; while those of the inferior mandarins are made either of brass or lead, and the size is regulated according to the magnitude of the official appointment; and the characters engraven upon these seals are either Chinese or Tartarian, according as the individual is sprung from either source. A seal is also given to any mandarin who may be sent on a special mission into the provinces, and when seals are injured or worn out the officers must return them to be supplied with new ones.

The seals are kept in golden boxes, and are carried before the Emperor, prince or mandarin, by two bearers upon a litter, and they are always laid on a table by the side of the possessor, and covered with a silken coverlet, of a colour and embroidery suitable to the rank of the individual.

The princes of the blood royal are, either the children of the reigning Emperor, those to whom he gives his daughters in marriage, the descendants of former dynasties, or those whose ancestors or themselves have been ennobled for public services. They have neither power, jurisdiction nor authority, in the empire: they are allowed a residence

in the vicinity of the palace, with a household and revenue conformable to their rank; in return for which they are bound to attend upon the Emperor on all public ceremonies, or whenever so required by him, and they must present themselves every morning at the palace; in addition to which they are subjected to the most rigorous regulations, being compelled to confine their intercourse to their respective family circles, not being permitted to visit each other, or sleep outside the city of Peking, without the express sanction of the Emperor; the position of these princes cannot be considered very enviable. The names and families of the Emperor's sons are enrolled in a yellow book and those of other princes in a red one.

Although hereditary honours are not recognized in China, yet Confucius was so highly esteemed, and his memory is so highly honoured, that his family or descendants are universally considered noble, and the head of the family, ever since the death of the philosopher, has been distinguished by the title of Ching-gin-ti-chi-el, or the Representative of the Wise Man; every Emperor has recognized and conceded this distinction to the family, and the Ching-gin-ti-chi-el attends the Emperor's court once in every year. On these occasions he is treated with every mark of distinction, both by the courtiers and the people; he resides in Kio-fow, a city in the province Shang-tung, distinguished by being the birthplace of his wise and learned progenitor. An additional favour and mark of distinction is conferred upon this distinguished family, by always se-

lecting the governor of the city of Kio-fow from its members, this being the only exception or deviation from the law, which prohibits any mandarin holding office in his native province.

RELIGIONS IN CHINA

LORD WILLIAM GASCOYNE-CECIL

THE real power of a race lies in its religion; other motives inevitably tend to egotism, disorganization and national death, and China is no exception to the rule; the strength and the weakness of China lie in her religion and in its absence. There are few nations who set less store by the outward observance of religion and yet there are few nations with a greater belief in the supernatural. On the one hand, the temples are deserted or turned into schools, and the Chinese are believed to have no other motives than self-interest. On the other hand the whole of Chinese life turns round the relation of man to the spirit of his ancestors and to the spiritual world, and the Chinaman obviously believes that a man's soul is immortal and that its welfare has the very closest connection with the welfare of his descendant.

The commercial man will tell you that the Chinese are materialists—people who have no faith; and yet with glorious inconsistency he will explain that the difficulty of using Chinese labour abroad is that even the commonest coolie demands that his body shall be repatriated and shall lie in some place which will not hinder his son doing filial worship to his spirit. The whole question of what the

CONFUCIAN TEMPLE, CANTON

race believes is rendered more difficult of comprehension to a Westerner by the confused nature of that belief, and is complicated by the character of the Chinese of mixing all religions together regardless of their natural incongruity. It is hoped that the reader will bear this in mind during the following explanation.

The religions of China are usually classed as three. Not three well-marked religions in our sense of the word, but three elements which tend to merge into a common religion. These are separate religions. A large number of Chinese, for instance, are Mohammedan, and they neither marry nor are given in marriage to the other Chinese; there is a very small Jewish community; and there is also a native Greek Christian village still tolerated by the Chinese, which was transplanted from Siberia as the result of a Chinese conquest in the days of Peter the Great; there are a quarter of a million Christians converted by non-Roman missions, besides a million belonging to the Roman Catholic Communion. But Christianity, Judaism, and Mohammedanism put all together, form but a small part of the Chinese community, and the greater part of China believes, according to all orthodox expositors, in three religions—Buddhism, Taoism, and what is termed Confucianism.

This conglomerate of three religions consists in its turn of composite faiths. Buddhism in China is not like the Buddhism of Ceylon with its agnostic teaching. Buddhism is divided into two great divisions—the "greater vehicle" and the "lesser vehicle." The lesser vehicle is known to

the world as pure Buddhism; the greater vehicle contains many sects, all of which claim that the revelation extended to Gautama was only a partial revelation, and that the truth has been more fully revealed to those who succeeded him. This is called Lamaism, and in China has incorporated much of the idolatry which it supplanted and perhaps some of the Nestorian Christianity which succeeded it; in fact, the Buddhist temple in China is nothing more than an idol temple. Buddha, or Gautama, is always the principal idol; he is represented calm and without thought or trouble; he sits, the embodiment of peace and rest; but though he may be the first in the Buddhist temple, he is far from being alone; close behind him in popular estimation come two other deities, Amita and Kwannin. Amita, Amitobha, or O-mi-to, is held by some to be the father of Kwannin, and is at once a guardian of the Western Paradise and the personification of purity; to this wholly mythical personage is attributed such virtue that the mere repetition of his name will secure salvation. In Japan a sect holds that every Buddhist law can be broken with immunity as long as there is faith in Amita. In China such statements are made as this: to follow the strict law of Buddhism is to climb to heaven as a fly crawls up the wall, but to attain salvation by repeating the name O-mi-to is like sailing heavenwards in a boat with wind and tide behind, at the pace of a hundred li an hour.

If the origin of this deity can be attributed to the personification of a spirit of purity, the origin of the next,

Kwannin, is probably from some source outside Buddhism. She is the goddess of mercy, but whatever her origin, she at present represents the remnants of either the Nestorian or the mediæval Roman teaching. In Peking they have a curious image of her which any one might mistake for a Madonna, the truth being that there was at one time an intimate contact between Christianity and Buddhism, when many of the externals of the Christian religion and some of its doctrines were transplanted. The Buddhist temple with its altar in the centre looks strangely like a Christian church, and the Buddhist monks and nuns, with their rosaries and their regular hours for chanting and service, recall the Roman Catholic services; the picture of the Buddhist hell which stands in the great Mongol temple at Peking reminds one of a scene from Dante's Inferno, and among the many things the Buddhists borrow from Christian sources are these two ideas, embodied in two idols, the goddess of mercy who intercedes for mankind, and the god of faith in whom the worshipper should put all trust and confidence. Besides these gods there are the god of war and the god of good fellowship, probably taken from old heathen sources. Again, there are hundreds of Buddhas, or as we should call them "saints," whose position is somewhere between human and divine, much the same position that the saints occupy in the mind of a Neapolitan peasant.

After Buddhism comes Taoism. Taoism is again a conglomerate faith. Technically it is the faith of Laotze, who was an opponent and a contemporary of Confucius.

He taught a dualism which reminds the Westerner of the doctrine of the Manichees. Again, Western and Eastern thought have been confused; Manichees are known to have existed in China, and whether Manichæism originally came from the East, or whether subsequently Chinese thought has been affected by Manichæism is hard to decide. At any rate, Laotze did not claim that his teaching was original; he was merely the prophet of an established school of thought. The greater part of China follows his rival and despises Laotze's teaching, yet the dualism that he taught is part of the essential faith of China, and a part which is most opposed to all that is good. He taught that good and evil were essentially divided, were halves, as it were, of one whole. He called them the "Yang" and the "Yin"—terms which are in no way confined to the few disciples who now follow him. This division between good and evil makes up the mystery of the world—light and darkness, heaven and earth, male and female, each couple makes up one whole divided between good and evil; and so the world beyond is peopled with good and evil spirits, the "Yang" and the "Yin." Obviously such a faith has all the evil which we recognize in Manichæism, and its practical disadvantages are very great. For instance the inferior position of women is defended as inevitable; they are "Yin." No mine must be sunk or cutting made for fear of angering the earth spirits, for as man is as essentially a part of the world as the earth, those earth spirits will avenge themselves upon him. Taoism has now but few

adherents, and yet there are many Taoist priests, since these priests are regarded as particularly efficient in dealing with the evil spirits in whom Taoism believes so fully.

The third religion is generally called Confucianism, and this may easily lead to a great misunderstanding, for under the term Confucianism two very different things are included. First, a belief in the philosophy of Confucius. This for the most part is outside what we are accustomed to call religion. Secondly, and more commonly, the spiritual beliefs of those who call themselves Confucians, and who, owing to his silence on religion, have to find other authorities for their faith. Sometimes they claim that their faith was the same as the faith of Confucius, that the background of his philosophy was the religion that they believe, but more commonly they accept it without any question. This religion is commonly mixed up both with Buddhism and with Taoism, but its essential doctrine is very distinct and has great weight in China, namely that the spirits of men who are dead live and have influence over the lives of their descendants. I was told by a Chinese Christian that a religious Chinaman of the lower class never goes out without burning a stick of incense to the tablet of his father, and no one can go through Chinese towns without being impressed by the number of people who in that poor country are kept hard at work manufacturing mock money to be burnt for the use of parents and ancestors.

The missionaries find that this doctrine is the hardest doctrine for Christianity to assail; and there are not a few

who, despairing of success, suggest that the position must be turned and ancestor-worship must be Christianized and accepted as an essential part of a man's belief. The logical Western mind immediately wants to know what is behind the ancestor; if an ancestor is to have power he can only have it, says the logical Westerner, by being in contact with some higher power. One of the greatest missionaries that China possesses answers this difficulty by saying that the Chinese mind is not the Western mind; that he does not concern himself very much with remote speculation; he has not that itching longing to use the word "why," which is at once the glory and the difficulty of the Western mind, and therefore he looks at the spiritual world much as he looks at the earthly world; the man immediately over him in the town is the magistrate, and, to use the Chinese phrase, "is the father and mother of his people," and so over him in spiritual things is his father and grandfather. Behind the magistrate there is his distant thought, the prefect—the head of the prefecture or Fu town—a being who only comes into his village life when there is trouble and difficulty; he comes to punish, rarely to reward, and so behind his father and grandfather in the spiritual world are the great clan leaders whom he worships at regular intervals with the rest of his clan. In civil government there are in a distant background a Viceroy with awful powers and awful majesty, and an Emperor whose very name is so divine that he scarcely likes to use it; and behind the clan leaders are many beings borrowed from Buddhism, relics of old

idolatry, muddled up with Taoism; and in the dim and distant background is the Supreme Being—the Supreme Being Who rewards the just and punishes the unjust, Who can in no way be deceived, Who refuses the rain to the sinner and makes the land desolate, Who has power to dethrone the earthly Emperor and to place China under a foreign domination. This great and awful power is, however, so far distant that the average Chinaman thinks but little about Him.

The Temple of Heaven at Peking is the beautiful shrine of this Supreme Being. Here once a year, after spending a night fasting, the Emperor, as the father of his nation, worships the great God who made heaven and earth. The chief feature of this worship is that it is performed in the open air on a beautiful marble dais. No place in China is quite so lovely; it is the fitting shrine of the beautiful faith of China's most glorious days, a faith which though dormant is not dead. The traveller who stands there should remember that the worship which is here performed is as old as the date of the patriarchs and not un-akin to their religious ideals; and if there are some things which are not sympathetic to the Christian idea, they are subordinate. In the main it is the worship of the One True Being.

This faith has no right to be called Confucian. There is great doubt about the faith of Confucius. He is silent about religion, or he refers to it only indirectly; it is no part of his teaching; but his indirect references to it apparently express a belief in a Supreme Being whom he calls

"Heaven," a Supreme Being who has an influence on human affairs. He also recognizes ancestor-worship, but with such a dubious phrase that many Chinese and English scholars have doubted his meaning. Neither is this the leading faith of all the leading Confucianists in China, many of whom are professedly agnostics in matters of religion, and follow the teaching of Chu; but it is the faith, the ill-understood faith, of the great multitude of thinking and non-thinking Chinamen, and it is looked upon as the State religion of China. Its power over China is universal and yet insecure.

Many ages ago it was partly defeated by the more logical and more sympathetic faith of Buddhism. The fight was bitter, the persecutions cruel, but Buddhism conquered. Now Buddhism fails. With its failure a vast mass of superstition, kept alive by the sacrifice to the ancestor, once more rises up and stands right in the path of progress—right in the way of civilization. It was superstition that moved the Boxer, and this it was that lost credit when Boxerdom failed. Story after story is told of the influence of this incoherent but vital mass of religion. The junk will dart across the bows of your steamer; there will be much whistling, reversing of engines, peremptory commands in English, abuse in Chinese; and when you inquire why the lowdah [1] of the junk risked his cargo, perhaps his life, and put the steamer and its passengers in a state of excitement, if not in jeopardy, the answer is that

[1] Captain.

every junk lowdah is afraid of the evil spirit that is following him, and if he crosses the steamer's bow he expects that the evil spirit, seeing a more worthy quarry, will neglect him and follow the steamer. The head of the Shanghai Telephone Company tells how he is not uncommonly met by some sleek well-to-do Chinaman who is most distressed because the shadow of a telephone pole falls over his door, so that as he goes out he passes beneath it, and that will bring bad luck. The houses in China stand unconformably with the road, because a certain aspect is lucky; a cracker is exploded to frighten the evil spirits away, and so on through tales innumerable.

The world around is full of evil spirits to the Chinaman. Every village has the witch doctor who is learned in the ways of these evil spirits. Diabolical possession is as present with them as ever it was in Bible times. Your hard-headed commercial man smiles when he relates these stories, incredulous that there can be any foundation for them; but those who have dwelt among the Chinese take much the same line about these stories as we do about spiritualism. Much is folly, more is fraud; but behind both the folly and the fraud there is a mysterious reality. The faith of the masses of China in the spiritual world has never been encouraged by its philosophers. It owes its vitality to the fact that, as with us, so with them, manifestations of powers beyond this world are real if ill-comprehended, and connected too often with man's evil side.

ANCESTOR WORSHIP

R. S. GUNDRY

WHETHER because mere oppositeness of thought and custom seem necessarily quaint, or whether, as Dr. Edkins [1] has suggested, because Sir John Mandeville and Marco Polo told such wonderful things that their readers did not feel sure whether they were dealing in fact or fiction, Europeans have always been prone to see only a ludicrous side of Chinese life. And in no respect is this more true than in regard to religion. We hear a great deal about Buddhism and Taoism and temples and idols and superstition: we note with amusement that a certain god has been dragged forth from his cool sanctuary in order that he may be brought to realize in the blazing sunshine the crying need of rain; but we hear very little about the one cult which has deep root in the national life. It is not his affection for Buddhism which offers the chief obstacle to a Chinaman's acceptance of Christianity. It is when he is asked to abandon the Worship of Ancestors that what may be called the great religious instinct of his soul is wounded and scandalized; yet this has, for two hundred years, been a cardinal requirement of the Christian propaganda.

[1] *Religion in China.*

CHINESE FUNERAL PROCESSION—MUSICIANS, LANTERN-BEARERS, EATABLES FOR SACRIFICE, SEDAN-CHAIR CONTAINING ANCESTRAL TABLET. THE COFFIN AND MOURNERS FOLLOW THE PROCESSION

One is struck, at the outset, by the resemblance in many respects between the Chinese practice and the corresponding observances in the days of ancient Rome. Substituting tablets for images we seem, in fact, to find ourselves in the presence of the rites in the Lararium which have been taken to be the precursors of our own family prayer. Every Chinese household has somewhere within its doors an ancestral hall, a shrine in which are deposited the tablets of deceased ancestors; it may be a separate building or it may be a mere shelf; that is a detail of circumstance and pecuniary resource. Every clan also has its ancestral temple, which forms a rallying point for its members, who come often from great distances to join in the spring or autumn ceremonies; and there, as in the household shrines, representative tablets are set up. These tablets are slips of wood of varying size in different provinces, but approximately about one foot high and three inches wide, placed upright on a pedestal and having inscribed on either side the name, rank, age, dates of birth and death and other particulars of the person it is intended to commemorate. They may remind us, so far, of a tombstone kept at home instead of being placed on the grave.

But that is not all. Besides the record, each tablet has also inscribed on it four characters: *shen chu*, meaning "spirit lord," and *shen wei*, meaning "spirit throne," and it is now that we enter the arena of theological controversy. The characters *chu* and *wei*, when first written, are left incomplete in a peculiar respect: they lack each a dot; and

the imposition of these dots involves an elaborate ceremonial. The rite occurs during the funeral obsequies, of which it forms an important feature. A mandarin of the highest rank available, or a simple literate—according to the social status of the family—is asked to officiate; the idea being, apparently, that he comes as a representative of the Emperor who stands at the head of the national cult.

"Along with this chief personage, four others of lesser grade are also invited to be present and assist in the ceremony. The time having arrived for dotting the tablet, the five take their places, one at the head, two on either side of the table on which the tablet is lying. The master of the ceremonies cries out: 'Hand up the vermilion pencil;' whereupon one of the subordinate [celebrants] hands up the pencil to his chief. The master of the ceremonies next says, 'May it please our distinguished guest to turn towards the East and receive the breath of life;' whereupon the chief celebrant turns towards the East and emits a slight breath upon the tip of the pencil. The master of the ceremonies next cries, 'Impose the red dot;' whereupon the chief mandarin, first bowing to his four coadjutors as though unworthy to perform the act, imposes the missing dots, first on the character *chu* and then on the character *wei*. These dots are then covered with black ink by the same person and with the same ceremonies and the consecration is complete."—*Blodget*.

"There is," we are told, in all this, "a kind of incorporation of the spirit in the tablet as its visible home, where it receives offerings and prayers and manifests its good will or disapprobation." And now begins the homage which, although it is not image-worship, is condemned by its critics as idolatrous.

"The chief mourner (properly the eldest son), after this, takes the tablet from one of the attendant magistrates and sets it upright on a small table in front of the coffin. The magistrate who has imposed the dots then comes forward with his four associates, and, all kneeling on a mat before the tablet, pours out three chalices of wine as a libation, after which the five prostrate themselves three times before the tablet. Then all retire, their duty being accomplished.

"The tablet thus consecrated is carried out the next day to the cemetery upon a pavilion adorned with hangings of silk, its place in the funeral procession being some distance in front of the catafalque. At evening it is returned to the house of the eldest son, where incense is burned before it morning and evening, and offerings are made during the three years of mourning. When these are finished it is transferred to the ancestral hall to be worshipped with the other tablets of the clan [on certain prescribed dates and festivals, among which one called 'Ching-ming' in April and another in August are the most important]."—*Blodget.*

The ritual seems to involve three essentials: the posture, the invocation and the offerings. The posture is that of kneeling alternating with prostrations. But that is precisely what a child does before its parents, an inferior before a great official, the official himself before the Emperor; and so the question at once suggests itself whether a Chinaman thinks that he "worships" his living parents. Dishes containing food are spread out before the tablets; but the underlying idea is unquestionably that of a banquet. The definition of Confucius is "serving the dead as they would have been served when alive;" and clothing and money are usually added in pursuance of this idea. When the Emperor offers a similar sacrifice to the Supreme Spirit of

Heaven, he invites his ancestors to be present at the banquet by placing their tablets on the altar. Births and betrothals are notified to ancestors very much as they are notified to living kindred. The Emperor notifies his ancestors of his own accession. In the marriage ceremony the bridegroom presents his wife to his ancestors, as a new member of the family, to invoke their paternal blessing.

That words of supplication are often used in the course of popular ritual is an admitted fact, though they are alleged to be of secondary importance and are even omitted altogether from some breviaries. There are such, for instance, in the following, which is said to be a common form:

"I . . . presume to come before the grave of my ancestors. Revolving years have brought again the season of spring. Cherishing sentiments of veneration I look up and sweep your tomb. Prostrate I pray that you will come and be present, and that you will grant to your posterity that they may be prosperous and illustrious. At this season of genial showers and genial breezes I desire to recompense the root of my existence, and exert myself sincerely. Always grant your safe protection. My trust is in your divine spirit. Reverently I present the five-fold sacrifice of a pig, a fowl, a duck, a goose, and a fish; also an offering of five plates of fruit with libations of spirituous liquors, earnestly entreating that you will come and view them. With the most attentive respect this annunciation is presented on high."

This prayer it will be noted is offered at the tomb. For, besides the ceremonies in the Ancestral Hall, periodical rites are performed also at the grave. In spring and

autumn, families are wont to choose a day for visiting the resting-places of their dead, carrying food and wine for offerings and libations, imitation clothes and money, candles and incense. First clearing away the grass and covering the tombs with a layer of fresh earth, they present their offerings, and perform various ceremonies much as before the tablet. A table is spread, a paper imitating the tablet is put thereon, candles are lighted, incense is burned, dishes of various kinds are set in order, and the chief mourner presents the whole, for his ancestor's acceptance, in the terms and with the ceremonial that have been described.

> "*Est honor et tumulis. Animas placate paternas,*
> *Parvaque in extinctas munera ferte pyras.*"

Do we not almost seem in the presence of the Feralia of Rome?

This is the reason why the Chinese are so anxious for male children. It is a son who officiates—the eldest son of the family in the household, the eldest son of the senior family in the case of the Ancestral Hall. At an important function which the Rev. Justus Doolittle describes at Foochow, the chief person "was a lad some six or eight years old, he being the eldest son of the eldest son, etc., of the remote male ancestors from whom all the Chinese bearing his ancestral name living in the city claim to have descended. He was the chief of the clan."

The presumption that the happiness of the living depends on sacrifices from their living descendants, with its

corollary that neglected souls turn into hungry ghosts, is akin to that expressed by Palinurus in begging Æneas to accord his body funeral rites, and is one of the grounds alleged for condemning the cult. There is at Hangchow, for instance, a large temple erected for the benefit of "ancestors" whose descendants have all died. Here their tablets are collected and here the necessary offerings are made and the usual ceremonies gone through, by a proper attendant, at the spring and autumn festivals.

Such, in bare outline, is the Chinese worship of ancestors; and surely the churches which have refined the Feralia up to a pilgrimage to Père Lachaise, the Lemuralia up to a general Mass for the Dead and have whittled the observances of Hallowe'en down to an occasional bonfire and a collect for All Saints, might trust themselves to deal tenderly with a cult which lies at the root of Chinese polity and which even those who condemn it admit to have been a powerful agent for good, from the earliest ages to which its existence and operation can be traced. Laymen may, indeed, find it difficult to perceive how ceremonies which they will probably regard as the expression of a touching and beautiful sentiment can have incurred such sweeping condemnation.

ETIQUETTE AND CEREMONY

CHESTER HOLCOMBE

AMONG the Chinese, etiquette may almost be said to take precedence of morality in importance. So far as rigid adherence to outward forms may go, as a nation they excel all others in the art of politeness. It is true that much of it has degenerated into mere mannerism. Still, the form survives, and makes up by the minuteness of detail and the rigidity of exaction what it lacks in spirit. The observance of these forms is practically universal. Cart-drivers on the streets, ragged and foul beggars by the roadside, country rustics and city fops—all alike practice and exact compliance with them. One may call a Chinese a liar, and, under many circumstances, he will accept the epithet as a well-deserved compliment; but either accuse him of a breach of etiquette or neglect any of the proper forms of speech due to him, and a quarrel will be the immediate result.

As might be expected in such an ancient country as China, the system of etiquette is not only thoroughly crystallized and fixed, it is also very complicated and tedious in its forms. It enters into the most minute detail of action and speech. To a large extent it deprives conversation of all freshness and originality by dictating a set form

through which it may flow, and so covers simple questions between friends with a varnish or lacquer of extravagant adjectives and bombastic nouns, with fulsome compliment and intense but meaningless self-depreciation, as to render it absurd and silly. Take, for example, the following short dialogue, which is an exact translation of the invariable conversation which occurs between two gentlemen, or beggars for that matter, who meet for the first time:

"What is your honourable cognomen?"

"The trifling name of your little brother is Wang."

"What is your exalted longevity?"

"Very small. Only a miserable seventy years."

"Where is your noble mansion?"

"The mud hovel in which I hide is in such or such a place."

"How many precious parcels [sons] have you?"

"Only so many stupid little pigs."

Of course in such a dialogue the various facts sought, all very simple, are given correctly; but the formula of each question must be carefully preserved in this stilted fashion, and to omit a single flattering or depreciatory word would be noted as a breach of politeness, and hence as offensive. It is true that the spirit underlying such a conversation—that of deference—is good. It is that which leads each to prefer the other to himself; but there is reason to believe that the spirit is gone from it, and that it is a mere shell of language, a form of words. Were this not the case, by such gross exaggeration it is made ridiculous and inane.

CHINESE OFFICIALS

Among equals in China it is a gross breach of politeness to call a person by his given name. There are no exceptions to this rule. Between the closest friends or the nearest relatives the rule holds good. A Chinese would be angry if his twin brother addressed him in that manner. It must either be "Venerable elder brother" or "Venerable younger brother," as the facts warrant, and sons of the same mother have more than once been known to fall instantly to blows for no other reason than violation of this rule. They have a curious way of distinguishing the various sons in a family by numbers. Thus the eldest son of Mr. Jones would be called "Big Jones;" the second, "Jones number 2;" the third, "Jones number 3." Persons of equal rank or station, outside the family, may either address them by the titles mentioned above, or as "Venerable Big Jones" or "Venerable Jones number 2," as the case may be. This is esteemed quite the correct thing; but to address either of them by the family and given name would certainly give offense.

On the other hand, their superiors are expected, or at least are at liberty to use the given name, and are esteemed ignorant or boorish if they use the same form of address that their equals would employ; and this fact furnishes the explanation to the peculiar etiquette mentioned above. The use of the given name is an offensive assumption of superiority. These minute discriminations, endless in number, often cause foreign residents to make absurd blunders in addressing their Chinese servants. One gen-

tleman brought upon himself the ridicule of all the natives about him by invariably calling his porter by the title "Venerable elder brother." Knowing not a word of the language, and hearing other servants address the man by that title, he had, very naturally, concluded that it was his name.

Generally speaking, questions of etiquette have played a far more important part in the foreign relations of China, have produced more friction and misunderstanding than can readily be conceived. Chinese officials are exceedingly tenacious of their dignity. They have a minute and exact line of ceremony of intercourse among their own officials of varying ranks, and they strongly object, and perhaps naturally, to the payment of higher honours to a foreign official than would be conceded to a native of the same or corresponding rank. Thus, by way of illustration, the main entrance to every government office in China is provided with three doors: a central large door of two leaves and a smaller one of a single leaf on either side. It is a fixed rule among native officials that the great central door can only be opened for the passage of a person equal in rank with the head of the office. The consular representatives at Canton for many years had no interviews with the viceroy there because he declined to open the central door to his palace, and they declined to enter at either side door. Confessedly they were far below him in personal rank, but they insisted that it would be an affront to the dignity of the governments which they represented if they entered by

any other than the great door. The question developed much vexatious diplomatic discussion, interfered for years with the transaction of business, but was finally disposed of by the concession of the point by the viceroy.

In a similar way the question of audience, about which so much has been written, and which was finally settled in 1873, after a discussion carried on almost daily for six months, was not a question of seeing or not seeing the Emperor. It was purely a question of ceremony. The Chinese never raised an objection to the interview, but they insisted that it should take place in accordance with the native ritual. From time immemorial, whenever a high officer of State, not excepting princes of the imperial lineage, have audience with the Emperor, they are required to perform what is known in the "Code of Etiquette" as the "three prostrations and nine knockings," commonly called the "kêtow." It consists in going upon the hands and knees three times, and each time knocking the forehead upon the floor three times. Not a very dignified or elegant ceremony, it must be confessed. The foreign representatives rightly refused to submit to this requirement of Chinese etiquette, upon the ground that it was alike degrading and unbecoming, since they were the official representatives of governments equal in rank and position with that of China, and also because it required of them the performance of an act to which they had never been asked to submit when presented to the rulers of their native lands. They would not render a greater act of subjection to a

foreign ruler than they had ever granted to their own. The Chinese insisted upon the "kêtow" for nearly six months, and only yielded upon being shown, by the American Minister, instructions directing him, in case the Chinese persisted, to break off relations and await further instructions, "which would be in accordance with the gravity of the situation." Then His Imperial Majesty gracefully yielded the point, and contented himself with the receipt of three profound bows. Two other minor points caused some discussion. The Chinese objected to the sword which forms an ornamental but useless part of every diplomatic uniform, since it is a most serious breach of propriety for a person bearing a weapon of any sort to enter the imperial presence. They also successfully attacked one of the representatives, who was practically blind when deprived of his eye-glasses. They appealed to his well-known good nature, and begged him to leave his spectacles at home, since it was grossly improper, from a Chinese standpoint, for any person to appear before the Emperor wearing them. He consented, and only found his way into the audience chamber by clinging to the arm of a colleague.

The etiquette surrounding the receipt and consumption of a cup of tea, simple as it may appear, has caused more than one foreigner to stumble, and, in one instance at least, produced vexatious results. An American gentleman had occasion to call upon a Chinese official about a matter of business, when it was very desirable that a good impression should be made. He was received with the most formal

and ceremonious courtesy. Tea was brought in at once by a servant, and the official, taking a cup in both hands, raised it to his head, and then presented it in a most deferential manner to the foreigner. The Chinese host then seated himself, and a second cup was placed before him by the attendant. The guest, being thirsty after a long and dusty ride, seized his cup and swallowed the contents at a single draught. The manner of the Chinese official changed instantly, and from being most scrupulously polite and courteous, he became rude and insolent, would hear nothing about the business in hand, and the foreigner was sent out of his office almost as though he were a servant.

The guest had been guilty of two breaches of etiquette, both trivial in Western eyes, yet serious from a Chinese standpoint. In the first place, he should have received the cup of tea standing, when brought to him by his host. What was far more important, he should not have touched his tea, no matter how thirsty he might have been, until his host urged him to do so and set him the example, and he should have made that the signal of his departure. This part of the etiquette of tea-drinking is peculiar. Had the caller been equal or superior in rank to the host, he might have quenched his thirst whenever he saw fit; but being inferior to him, he was at liberty, according to Chinese rule, only to follow the motions of the host, who, on his part, would touch the tea when he wished the interview to end.

The official had never before met a foreigner, and hence was peculiarly on the watch to discover whether, from the

Chinese point of view, he was a gentleman. The episode of the tea proved that he was not, and in consequence his visit was resented as an unwarranted and inexcusable intrusion.

It is impossible to overestimate the importance which the Chinese, of all ranks and classes, attach to these trifling details of etiquette, which indeed they consider as being essential parts of propriety of demeanour. It is easy to ignore them, but unwise if a person wishes to stand well with these Orientals, and doubly so if he desires to transact any important business with them. They measure the quality of a man by these apparently minute and trifling standards. They are taught to every schoolboy, are as old as the nation, and as fixed as the hills. We may laugh at them, find them tedious and absurd, as, indeed, many of them are; yet they are an inherent part of the nation, and conformity to them, except in such as involve undignified or degrading acts, is essential to good-fellowship with the Chinese and to the successful accomplishment of any business to which they are parties. A volume might be written dedicated exclusively to illustrations of the evil results which have come from ignorant or willful violation of these rules of propriety, which, as has been said, are esteemed of equal or superior authority to the code of morals.

Whenever two Chinese acquaintances, either riding on horseback, being driven in carts, or carried in chairs, meet, each is expected to dismount and make his salutations to the other. Each must hasten to be first upon the ground,

each must urge the other not to alight, and each must insist that the other shall be the first to remount. And they do all this with the greatest apparent eagerness and sincerity; yet it is only rigmarole and play-acting. Each knows which should descend and which remount first, and woe betide the other if he yields to his friend's show of entreaty, and either fails to dismount first, or returns to his carriage while his superior in years or station is standing in the street. His acquaintances would fail to recognize him, and his reputation as a gentleman would be gone forever.

Yet there is much human nature left in the cultivated Chinese, and with them, while a tedious or inconvenient rule of polite conduct is never openly ignored or violated, it is almost uniformly evaded; and the direct result of this cumbersome ceremonial is that Chinese gentlemen, who never walk, always fail to see their friends upon the street. If in carts or chairs, the curtains are closely drawn; if on horseback, they are always looking in another direction. I have known a Chinese official to bow most politely to me as we met, and at the same moment to fail to recognize an Oriental friend and associate, whom he had met almost daily for forty years. They were close friends; but while he was at liberty to follow the foreign style of recognition with me, he was bound by another and more laborious code of etiquette regarding the other. Hence the difference in his conduct towards us.

There is the same tedious and absurd formula to be observed whenever several persons enter or leave a room to-

gether, or seat themselves at table. Each knows perfectly his own place, fixed by his rank relative to the others, and hence he knows which will finally enter or leave the room first, have the higher seat at the table, and take and leave that first. The rule is absolute and universally understood, and no deviation from it would be tolerated; yet each one crowds back and urges another to take the precedence, and the friendly struggle must last for several minutes before the various members of the party accept their proper places.

Much of the falsehood to which the Chinese as a nation are said to be addicted is a result of the demands of etiquette. A plain, frank "no" is the height of discourtesy. Refusal or denial of any sort must be softened and toned down into an expression of regretted inability. Unwillingness to grant a favour is never shown. In place of it there is seen a chastened feeling of sorrow that unavoidable but quite imaginary circumstances render it wholly impossible. Centuries of practice in this form of evasion have made the Chinese matchlessly fertile in the invention and development of excuses. It is rare, indeed, that one is caught at a loss for a bit of artfully embroidered fiction with which to hide an unwelcome truth.

The same remark holds good in regard to all manner of disagreeable subjects of conversation. They must be avoided. Any number of winding paths may be made around them, but none must ever go directly through. A Chinese very seldom will make an intentionally disagreeable or offensive remark.

The extent to which the Chinese will go in order to cover up disagreeable truths, and the efforts they will make to disguise their real feelings and motives, are simply astonishing. This is equally true of all grades and classes. The highest officials or the most cultivated scholars are not more expert or uniform in their obedience to the exactions of this rule of propriety than the meanest coolie. If they are obliged to announce an event unwelcome to them, it is done in a tone and manner meant to carry the impression that they regard it as utterly trivial and unimportant. I have known a Chinese to mention the death of his only son with a laugh, as though it was of not the least consequence; yet, as a matter of fact, it was in his opinion the greatest misfortune that could have befallen him. Only in private, and to his closest friends, would his sense of dignity and the demands of etiquette allow him to uncover his heart and show his actual grief.

This habit of repression and misrepresentation of feeling has given the outside world the idea that, as a nation, the Chinese are stolid, indifferent, and lacking in nerves. Such is not the case. They are keenly sensitive, proud, and passionate. As might be expected, when, under a provocation too great for endurance, they give way to their feelings, the result, whether it be grief or anger, is as extreme and unreasonable, from our standpoint, as their ordinary suppression of emotion is absurd and unnecessary. It is difficult, perhaps unfair, to judge them in this regard, since their standard is absolutely different from ours. They have

covered themselves with a lacquer of courtesy and etiquette so thick and highly polished that the real fibre of character lying underneath is discovered only upon very rare occasions. Half the world believes that the lacquer covers nothing valuable, or containing the finer qualities of manhood.

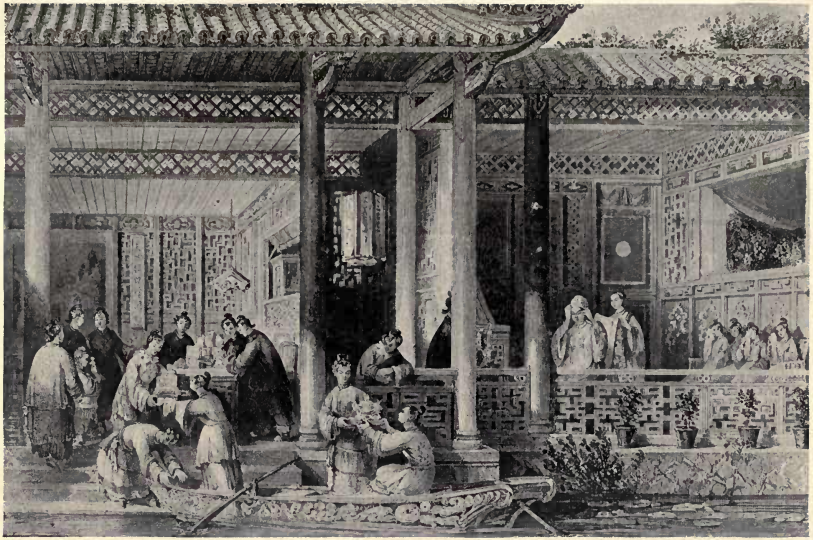
WOMEN AND MARRIAGE

HENRY CHARLES SIRR

AMONG the traditions extant in China relative to women, the horrible practice of deforming the female foot is thus explained in an old legend:—the Empress of an Emperor, who reigned in China *before the flood*, was found by her liege lord near the apartment of one of the principal officers of the household, who had the reputation of being a lady-killer; receiving from the Emperor a severe reprimand, and torrent of abuse for her misconduct, the frightened woman pleaded in her defence that it was not *her fault* but that of *her feet*, which were so very large, they bore her to the forbidden precincts of a man's apartment, sorely against her will and consent! To obviate the recurrence of so unpleasant a circumstance, the offended Emperor ordered the fore-part of her feet to be amputated; and the Empress to conceal the fact informed her court that she intended to introduce the fashion of small feet, and all about her must follow her example; which they, like all their sex of our own day, most cheerfully did *rather than be out of the fashion.* This is the origin of the crippled foot, which henceforward became the rage.

The appearance of these distorted extremities, which are

merely tapering stumps, is most disgusting to an European eye; at a very early age the foot, below the instep, is forced into a line with the leg, the toes are then doubled down under the sole of the foot, the big toe being made to overlap the others; bandages are then applied, with an incredible amount of pressure, which in the Chinese language is termed *killing* the foot, and for six weeks the child suffers intolerable agony. After that period the pain subsides, and she can totter about on these stumps. As she advances in years, the foot becomes a mass of filth and abhorrent humours, and we have been informed by a naval surgeon, who had unbound and examined the leg and foot of a Chinese lady, that the effluvia arising from it was more offensive and the sight more disgusting than anything he had ever witnessed in the dissecting-room. By this practice the muscles of the leg are injured and partially destroyed, as there is no development of calf, the leg gradually tapering from the knee downwards to the extremity of the foot; and this is regarded by the Chinese as the perfection of beauty. The length of the foot from heel to toe varies from three to four inches; we have heard of a foot that measured but two inches, but we think a slight mistake must have been made in the measurement: the bandages which conceal this deformed mass of corruption from view are made of silk, which are rarely removed, as the inner ones, when soiled, are covered from time to time with fresh ones; over all, the embroidered silken shoe is secured, the pointed toe of which is stuffed with cotton.



BRIDE RECEIVING PRESENTS

In the families of the wealthy all the daughters are thus crippled for life; but among the poorer classes, if there are two or more daughters, one is always deprived of pedestrian power; she is invariably considered superior to her sisters and may become a wife; the others, whose feet are the natural size, can only become concubines or handmaids, unless they intermarry with the lowest of the poor. This horrid and barbarous taste for deformed feet is most unaccountable in a nation where the undistorted natural foot of a woman is the perfect model of beauty; the high instep is equal to the Andalusian, the arch of the sole rivals that of the Arab, and the heel and ankle are most symmetrically formed; but such a foot and ankle, as we have just described, can only be seen among the working and poorer classes.

Owing to their maimed feet, the women can only walk a very short distance, even with the aid of their crutches or long sticks, which they invariably use in the house; the hobbling, inelegant motion of one who attempts to use her feet is considered most gracefully charming by the Chinese, and ladies who essay this exploit of danger, for they are very apt to measure their length on the ground, are poetically called "tottering willows of fascination."

Women of the higher orders, when they go abroad to visit their friends, are carried in sedan-chairs, or boats, where water communication is available; but those whose means will not allow the command of these conveyances are carried on the backs of men, or of women who are

blessed with feet of the natural size. The whole female character of countenance appears to be completely changed by the barbarous practice in question; for the expression of face appertaining to a Chinese beauty (mark ye, none are beauties that have not deformed feet) is that of languor and pain, completely devoid of animation, and indicative of the suffering which the ligatured feet may produce, while the faces of uncrippled females are full of life and vivacity. Chinese notions of a beautiful face and well-proportioned form are as dissimilar to ours as their idea of a pretty foot: a Chinawoman, to be considered handsome, must have a long, thin, flat face, high cheek-bones, a circular mouth, thin lips, a very small long eye, arched eyebrows, remarkably thin, low forehead, and a countenance void of expression; she must be rather tall, her figure nearly fleshless, and development of hips or bosom would completely mar all her pretensions to beauty; the complexion must be without a vestige of health's roseate hue and the skin of a pale yellow tint. A Chinese belle bedaubs her face and hands with a white stone, ground to powder, used as a cosmetic, until her complexion is an agreeable mixture of dirty-white and saffron. No nation in the world relies so much on foreign aid as the Chinese women do, for they are literally one mass of paints, false hair, oils and pork-fat. Notwithstanding all these adventitious aids, we have occasionally seen in China some very good-looking, well-grown women, although their complexions were rather yellow, still their features were pleasing, and their countenances animated,

but they belonged to the lower classes, so possibly *were not made up*; for assuredly, according to Chinese ideas, they were not beauties, as their forms were those of nature's most beautiful handiwork, woman, and not of two laths placed together.

Although the women all smoke and chew betel, their teeth are usually very white and beautiful, and the hands and arms of the lower orders, including the tanka, or boat-women, are finely-shaped and proportioned; taking the women collectively as a nation, their hands, arms and feet are the most beautiful we have ever seen; always premising when the foot is in its natural undistorted state. The Chinese have as strange ideas about nails as they have about beautiful faces, forms and feet; a Chinese lady allows the nails of her third and fourth fingers to grow to an incredible length, and such is their length that at night they twist them around their wrists, to prevent the nail being broken; first softening them by saturating the finger in oil.

This penchant for long nails is indulged in by the male community also, and frequently men have the nails of the middle and small fingers as long as the fingers themselves; wearing at night a silver case, or shield to preserve them: to such an extent is this practice carried that shopkeepers and upper servants invariably endeavour to let one or more nails grow to a considerable length as a proof they are not engaged in any manual occupation.

The apartments devoted to the women are set apart exclusively for their use, as they do not eat, or sit with their

husband, or, more correctly speaking, with the master of the house; none but female attendants, or lads, are permitted to enter these rooms (as the chastity of the women is little trusted); except when the head of the household is present, and then only the nearest male relatives, such as father, brother and son, are suffered to remain with the women.

Male children are allowed to remain in the women's apartments until they are ten years of age; after that period they are taken from their mothers and placed under the tutelage of men.

Early marriages are encouraged in China: among the mandarins and wealthy classes, the matrimonial age varies from sixteen to twenty years in males; from twelve to fourteen in females: the poorer classes marry as soon as they acquire sufficient money to purchase a wife and defray the attendant expenses. Occasionally a poor man will go to the foundling hospital in his neighbourhood and obtain a girl that he may take her home and educate her, giving her in marriage to his son when the young folks have arrived at a proper age: the thrift and caution of the national character is fully developed in this arrangement: in the first place, the money is saved which must have been expended in the purchase of a wife; in the second, the girl is educated by her mother-in-law (that is to be), thereby falling into all the old lady's economical habits; thirdly, and lastly, if the girl is not good-tempered, industrious and respectful in her demeanour to her intended husband and his parents, she is

very quickly sent about her business, without the attendant fuss which ensues when a wife is sent back to her family for misconduct after her marriage.

The parties about to contract a marriage never see each other, the whole affair being arranged by their relations, or go-betweens, which are old women, who describe the lady in the most glowing terms, or the reverse, according to the presents which are made to them. One of their customs before marriage, although synonymous with our fashion of sending a lady's portrait, is most extraordinary: as the damsel cannot be seen, her *shoe* is sent to the gentleman, that he may be enabled to judge of the dimensions of her crippled feet—the smallness of the foot being a Chinaman's *beau ideal* of perfection.

Daughters have no fortunes in China; but the man who is about to marry agrees to give a certain sum, which is laid out in clothes and jewels for the bride: the sums of money vary according to the rank of the parties; the mandarins frequently giving six thousand taels for a wife (a tael being six and four pence sterling) and the bride is invariably selected from a family of equal station.

Amongst the middle and lower classes, the price of a wife varies from one thousand dollars until as small a sum as ten dollars is given; and a man who cannot pay the whole sum at once does so by instalments: at first, what is termed the bargain money is given; this binds the parents of the female to dispose of her to no other person; the presents are then stipulated for: when the last instalment is paid and the last

gift received, then, and not until then, is the bride transferred to her husband. The same practice is also adopted with the handmaids or concubines, in all particulars.

The presents given to the female's parents, in the middle and lower ranks, are sometimes of a ludicrous description, according to our *barbarian* notions, being fat pigs, dried fish, live poultry, chests of tea, sugar-candy, preserved fruits and such like unromantic gear; the quality and quantity of these presents is invariably agreed upon when the bargain is first struck.

The ceremony of the marriage is gone through at the bridegroom's house; upon the nuptial day, the bride leaves her father's home accompanied by a numerous train of attendants, the bride is placed in a sedan-chair, most profusely gilded and decorated most gaily with artificial flowers of brilliant hues,[1] attendants bearing torches and flambeaux surround the chair, the servant who bears the key of the precious casket walking nearest the sedan—for we must state that no sooner is the lady seated in the chair than the door is locked by her father, or nearest male relative, the key being given to the confidential servant, who has orders to deliver it only to the bridegroom. Numerous attendants precede and follow the bride's chair, carrying flags, magnificent lanterns, beating gongs and sounding wind instruments; the ladies of the two families are in sedan-chairs which follow the bride's; the male relatives and friends

[1] White, being the mourning colour of China, is as carefully avoided on all bridal occasions as black is in our own dear land.

walking in the procession. There is a great display of presents of all kinds, which are to accompany the bride to her new home. These consist of ladies' dresses borne on stands, carved chests, which are to be supposed to contain all sorts of treasures; stands in which are placed jars, containing Sam-shoo, wine, and preserved fruits; cages, containing the mandarin ducks,[1] fowls, and, frequently, a fat pig, in a gaily-decorated bamboo cage, bring up the rear of the presents; the grandeur of a marriage procession is measured by the number of attendants.

At the door of the house stands the bridegroom magnificently attired, to receive the bride, the ladies of the family first alight from their sedans and cluster about the bride's chair, the bridegroom receives the key from the servant, opens the door and raises the bride's veil, to view her face (for, as before remarked, no interview takes place previous to the bride leaving her father's house); if her looks do not please the gentleman, he is at full liberty to shut the door in the lady's face, lock her up and send her back to her father, and this frequently happens; all proceeding smoothly, the bride is assisted to leave the sedan by the bridegroom, and is carried over the sill of the doorway, in the arms of matrons (who are part of her own family and the mothers of sons); the bride is thus conveyed over the threshold, as it would be considered unlucky were her foot

[1] The mandarin ducks are emblems with the Chinese of conjugal fidelity; and it is asserted by many that when one of these birds die, the sorrowing mate commits suicide by putting the head under water and thus drowning itself, not choosing to survive the lost partner.

to touch the ground, being an omen of domestic misery, before she is close to the domestic shrine.

As soon as the matrons have borne the bride into the hall of ancestors, they place her on the ground before the altar, the bridegroom and bride then prostrate themselves before joss and go through some religious forms, drinking out of the same gilt cup and sitting down to a feast, the husband and wife eating at the same table for the *first and last time* in their lives. At the conclusion of the feast, the bride salutes the ladies of her husband's family; the party then separates, the bridegroom retiring into another department to feast with his friends, whilst the bride and ladies are conducted to the women's apartments to amuse and divert themselves as best they may.

The Chinese custom does not permit a bride to speak to visitors for the first three days after her marriage, nor to leave the house to pay visits until thirty days from the wedding-day have elapsed, save she leaves her husband's domicile to see her parents; and as the Chinese are very strict in the observance of ancient customs, this code of bridal etiquette is rigidly adhered to.

THE POOR IN CHINA

CHESTER HOLCOMBE

THE opinion, sometimes expressed, that the Chinese are a very rich people, is quite erroneous. While the empire is rich in undeveloped resources and capabilities, the masses of the population are poor with a poverty of which we have only a faint conception. The average of wealth to each person in the United States is many times greater than in China. The word "poverty" does not convey at all the same idea in the two countries. In America a man is called poor who has a family to support upon earnings of, perhaps, two dollars a day. In China such a man would be looked upon as living in the very lap of luxury. Here, when the labouring man cannot afford meat twice daily, he and those dependent upon him are supposed to be upon the verge of hardship and destitution. Meat is cheaper there than here, yet a labourer there, receiving what he considers good wages, cannot afford to eat a pound in a month. Poverty here means a narrow and limited supply of luxuries. There it means actual hunger and nakedness, if not starvation within sight.

Of course in China, as in all other lands, there is a close and necessary connection between the cost of food and the price of labour. If wages are very low, the cost of such

articles of food as are absolutely necessary to sustain life and furnish strength to do a given amount of work must be correspondingly reduced, or death from starvation is the immediate result. The Chinese do not live poorly because they desire nothing better. Like all other men, they live as well as their earnings or resources will allow. A wealthy Chinaman dresses as expensively, though in a different style, has a table as luxurious, though his taste may be esteemed peculiar, and generally maintains the same elegance as his Western brother. There, as everywhere else, the income must control the expense.

Skilled labourers in China earn from ten to thirty cents in silver each day, the average coming below twenty. Unskilled labourers, or men who, in the expressive language of the country, "sell their strength," earn from five to ten cents each day, the average not rising above seven. This meagre sum, in a country where bachelors and old maids are unknown, must furnish the entire support of the man himself, and from one to four or five other persons. I have often hired a special messenger to travel a distance of thirty miles for eight cents. Boatmen are regularly hired to track a native boat, pulling it against the stream from Tientsin to Tungcho, a distance of one hundred and twenty-five miles, for fifty cents and their food one way. They make the return journey on foot—that is, they travel a greater distance than that separating Boston and New York for fifty cents in silver and one-half of their food. Countless multitudes of Chinese earn a living by gathering offal on country

CHINESE ITINERANT MERCHANTS

roads, and it is nothing unusual to see a lively scrimmage between twelve or fifteen men and boys for the possession of a heap of horse-manure. This may serve to indicate what poverty means in China. To an immense number of the people, failure of work for one day carries with it, as an inevitable sequence, failure of any sort of food for the same period.

From the prices paid for labour, as given above, it is not a difficult matter to estimate the extremely narrow limits within which the daily expenditures of a majority of the four hundred millions of Chinese must be kept. The difficulty lies in discovering how they live at all. Their daily food consists of rice steamed, cabbage boiled in an unnecessarily large quantity of water, and for a relish, a few bits of raw turnip, pickled in a strong brine. When disposed to be very extravagant and reckless of expense, they buy a cash worth of dried watermelon seeds, and munch them as a dessert. In summer they eat raw cucumbers, skin, prickles, and all, raw carrots or turnips, or, perhaps, a melon, not wasting the rind. In certain parts of the empire wheat flour, oat, or cornmeal takes the place of rice. With this variation the description answers with entire accuracy for the food consumption of the great masses of the Chinese people—not for the beggars or the very poor, but for the common classes of industrious working men and their families, whether in the great cities or in the rural districts.

An ordinary Chinese working man would be far less

likely to be able to purchase supplies for his family in any quantity, than a man of the same rank of life here would be to purchase several thousand dollars' worth of bonds or other securities. One of the most common sights in any city or town of China is that of a boy or girl with three or four pieces of cash in one hand and a couple of dishes of coarse pottery in the other going, with great dignity and importance, to purchase the materials for the family dinner, and the fuel with which to cook it. The bill of expenditures would run somewhat as follows: Charcoal, one cash; rice or flour, two cash; cabbage, one cash. On occasions of prosperity another cash would be spent for oil or soy, and on very rare and exceptional festive days still another would be invested in purchasing about a teaspoonful of weak alcohol, to be drunk hot with the meal.

The clothing of the Chinese poor is as simple as the diet. In the summer it consists of shoes and stockings, both made of cotton cloth, and trousers, unlined, of the same material. A jacket or blouse, also of cotton, completes his apparel, but this garment is frequently omitted if the temperature will permit.

In spring and autumn the poor man wears, if he can afford them, garments of the same material lined. In the winter, in a climate like that of New York or Philadelphia, his trousers are wadded, and his upper garment is either also wadded, or is a sheepskin tanned with the wool on, which is worn next the skin. He has no knowledge of underclothing of any sort. One suit answers for all hours,

since he sleeps in the same clothes in which he works. Three dollars would be more than sufficient to buy the entire summer wardrobe of what may be called a comfortably poor Chinese—that is, one at work on steady wages. Twenty-five or thirty cents would be more than the value of the rags worn by the very poor. One peculiarity of the beggar class is worthy of notice. They invariably wear shoes. The usual covering of a lusty Chinese beggar is a bowl with which to receive donations of food or money, and a pair of shoes. He may not have the bowl, but his feet are always covered. A barefooted Chinaman is never seen.

The house of the poor man in China is built either of sun-dried or broken brick laid up in mud, and roofed sometimes with tiles, but more commonly with a mixture of lime and clay spread upon reed mats. It is never more than one story in height, and for a family of five or six persons seldom consists of more than one room. It has a floor of either mud or brick, never of boards, windows of paper, and a door sufficiently open for all purposes of ventilation. It has no chimney, and no fire is used summer or winter, except the small amount necessary for the family cooking The entire furniture consists of a table, a stool or two, a wardrobe when it can be afforded, and a raised platform of brick covered with a coarse mat of reeds, which serves for the family bed. Flues run underneath this, and the smoke and heat from the fired used in cooking passes through them, thus securing a small amount of warmth.

In southern China the brick platform is replaced by one built of bamboo or some other inexpensive wood.

It is to be feared that men of Western lands, if asked the question whether, under such circumstances and conditions, life is worth living, would answer in the negative. And it could not be a matter for surprise if such abject poverty developed great selfishness, indifference to the sufferings of others, and general disregard of the common obligations of humanity; yet in simple justice it must be said that such is not the fact. In China, as elsewhere, it is not the wealthy but the poor who are most prompt and liberal, in proportion to their resources, to respond to the necessities of those even more unfortunate than themselves. Much might be written of the many pleasant phases of Chinese life among the poor, which is developed by their extreme poverty, their patience and quiet endurance, their readiness to help each other, and their faithful care, even when suffering the utmost depths of want, of the aged and infirm. It should also not be forgotten that from such homes have come, in a very large measure, the distinguished scholars and statesmen who have been the practical rulers of the nation, and have given her a literature and a history of which, in some features at least, she has no cause to be ashamed. Life has some pleasant pictures, some lessons worthy to be learned, even in the poverty and hunger of a Chinese hovel.

China has for many centuries been confronted with the exact reverse of the problem with which the United States

for the greater part of its existence has had to deal. With us the practical question has been, at least until recently, by what labour-saving devices one man may be enabled to accomplish the work of ten. The result here is what might have been expected. Necessity has spurred ingenuity, and Americans lead the world in the invention of labour-saving machines of every sort. In China the opposite question has been a subject of constant and anxious study from a period far antedating the discovery of this Western Continent. It may be stated in these words: With an excessive population, how may any given piece of work be so divided and subdivided as to furnish the barest sustenance to the largest possible number of persons? One result of the study of this problem is also what might have been anticipated. The Chinese are the most economical race upon the face of the earth. If they lack in the broader field of ingenuity, they are easily the ingenious masters of the science and art of economics.

Absolutely nothing is wasted. The smallest rags and shreds of cloth are saved, carefully pasted together, and form the insole of shoes. Bits of woods are ingeniously glued and dovetailed into other bits, until a board or post is literally built up. Half the houses in the city of Peking are built of fragments of brick which have been in use for centuries, and may continue to do duty for centuries to come. A large business is done in the capital in making lamps from the discarded sardine, oyster, and other cans. In the country the weeds and grass by the roadside are

carefully gathered by women and children, the entire surface being scratched over and over again, and this refuse does duty as fuel. The roots of corn and other grains are carefully spaded up, the earth beaten from them, and when dried in the sun they serve the same useful purpose.

In many of these lines it is cheaper to us to waste than to save, and what is true economy among the Chinese would be false economy with us. But there labour counts for little—is indeed the cheapest article in the market; hence its employment, even where the results are of the most trifling nature, is wise.

And among the poorer classes every one works. The solitary exception is the infant too young to walk, and he, safely deposited upon his back on a mat, lies quietly doubling his fists and blinking at the sun, which is his part in the labours of the day. Certain processes in the preparation of tea and silk are reserved exclusively for women and girls, who earn from one to three cents a day by this labour. The straw braid from which our hats are made comes from one of the northern provinces of China. It is woven by women and children, who rarely can earn more than two cents a day in the work.

DRESS

HENRY CHARLES SIRR

THE clothing of the lower classes of men consists of very wide loose trousers and a species of jacket which buttons at the side, made of highly glazed calico, of native manufacture; whilst the very poor and the coolies wear only trousers, going barefooted; and mendicants may be constantly seen with an old piece of matting fastened round their middle, scarcely sufficiently large to cover their nakedness. The lower classes wear straw and bamboo hats, the brims of which exceed eighteen inches in depth; these machines are used to protect them from the sun's rays, and present a most extraordinary appearance to unhabituated eyes, as each individual with this affair on his sconce, in our humble opinion, looks like an animated mushroom, or being, who has chosen to stick his umbrella *on* his head, instead of holding it *over* his seat of knowledge. The head gear is only to be equalled in its *strangeness* by the cloaks and trousers worn by the boatmen and coolies during the rainy season; these articles of dress are made of *reeds*, and individuals thus clad look most grotesque, resembling some new species of huge porcupine; but, however absurd this costume may appear to us red-bristled barbarians, it is one well adapted to the season during which

it is worn, as it is impervious to rain, the water running off the points of the reeds as from so many miniature water-spouts.

The clothing of the middle classes differs only in the materials of which the jacket and trousers are made, these articles being composed either of crape, silk, fine long-cloth, or grass-cloth, bleached or unbleached, of native manufacture. The stockings worn by this class are usually made of calico, whilst the shoes have uppers made of black or coloured silk, embroidered or plain, with soles of white felt, three inches thick, with turned-up toes. During winter or cold weather, a black satin cap is worn, padded and embroidered, the form of which is not unlike a skullcap; and a wadded jacket or robe made of silk or crape, reaching below the knees with one or more shorter ones, according to the temperature or feelings of the wearer; whilst the legs are encased in a species of legging which is worn over their trousers. The mandarins and wealthy classes wear long silken robes reaching to the feet, silk trousers and black satin boots, with felt soles three inches thick, the toes of which are turned up and pointed.

The Chinese have not pockets, or receptacles of any kind in their dress, but underneath their jackets or robes, they wear girdles of more or less costly materials, according to the wealth of the individual; to which is usually attached their chop-sticks, a purse, a silk handkerchief, and a watch, frequently two watches, as the Chinese have a great fancy for pairs of every article that is expensive. In winter these

CHINESE LADIES

classes wear half a score garments of various denominations, all being thickly wadded with cotton; robes, spencers, tippets, large and small, some lined with furs, whilst others are padded, all are worn at the time by a China mandarin, or wealthy man. A black satin cap, with a turned-up brim of velvet, three inches in depth, is used at this season; the top of this cap is surmounted by a button, which denotes the wearer's rank; if a mandarin, from beneath this ornament, a species of tassel is pendent; this cap is totally dissimilar, both in form and texture, from that which is worn by the middle classes. When the weather is very severe, a velvet cravat or stock is worn, about two inches in depth; this is lined with a thick stiff substance and is clasped at the back of the neck. In summer thinner robes are worn, made of light silk, or exceedingly fine grass-cloth, which is as fine in texture as the most delicate French cambric; the cap, which is of a conical form, is composed of exceedingly fine, white straw, plaited in a peculiar manner; this is ornamented with a flowing tassel of ruby coloured silk, or the very fine, long, lustrous hair, which is obtained from a species of goat and which is highly prized; this hair is dyed the colour of, and made in the same form as the silken tassel, being surmounted with a button.

So much importance is attached by the Chinese nation to trivial events that neither the summer nor winter clothing can be used or changed until the Emperor issues an edict, which is notified in the *Peking Official Gazette*, and which is sent round to the viceroys or governors of each

province; this paper states that on such a day, in such a month, at such an hour, the Emperor will exchange his winter for his summer clothing, or *vice versa*. At the appointed day and hour the mandarins of every district and province simultaneously change their clothing, the inhabitants following their example of laudable obedience.

The dresses of the mandarins worn on state occasions and at festivals are the most splendid that can well be conceived, the backs and fronts of the robes being covered with the richest embroidery; the devices and patterns being worked in gold, various coloured silks, of the most brilliant hues; whilst occasionally pearls are intermingled with the embroidery. And we have heard of state robes costing two thousand dollars. The sleeves of these dresses are made considerably longer than the arms of the wearers; the lower portion being much longer than the upper to allow the hand to be concealed, as it is not considered consistent with the Chinese code of etiquette to show the hand uncovered.

The umbrella and fan are in continual requisition during the summer; the umbrellas used by the mandarins and wealthy are made of silk, which is figured and ornamented, according to their station; the mandarins having an imitation button on the top to denote their rank; these umbrellas are held over their heads by attendants when a sedan-chair is not used. The umbrella used by the middle and lower classes is made of bamboo, covered with thick paper which is blackened, oiled and varnished over,

having a thick cane handle; this common article, the cost of which is not a quarter dollar, is the most efficient protection against the sun's rays, which can never strike through the prepared paper, although the substance of the material is not the sixteenth of an inch in thickness. The manufactory at Chin-chew for umbrellas is celebrated all over China; the material of which these articles are made is a species of white varnished paper, perfectly transparent and most beautifully painted with brilliant colours; the subjects of these paintings being usually flowers and figures. But, although the beauty of these umbrellas is proverbial, they are not so good a protection from the scorching Eastern sun as the more ordinary and common black one.

The use of the fan in China during the hot season is universal and continual; if your tailor comes for instructions as to *how large* your white jackets are to be made, he raises his leg and pulls out his fan, not from a case, but from his stocking, and commences fanning himself with great composure. When your compredore, or butler, appears before you to receive your commands, he possibly finds the atmosphere of your room too hot for him, therefore, he either opens his fan, which is in his hand, or pulls it from his stocking, using the air-agitator with equal vehemence and nonchalance. Your servants, whilst waiting at dinner, will hand you a plate with one hand and fan themselves with the other.

The Chinese women are generally below the middle stature, not well formed, being very narrow across the

shoulders and hips; their complexion and features are the same as those of the men; but their countenances are totally devoid of expression or intelligence. Amongst the lower orders, the dress differs but little from that of the men, as each sex wear trousers equally wide and long, the only difference in attire being that the jacket of a woman reaches below the knees, whilst that of a man comes only to his middle. The women wear the same sort of bamboo large straw hat as the men, and those who are uncrippled and can afford shoes, wear the same kind as the men use; but the females whose feet are deformed invariably wear a covering either of silk or cotton on their legs, whilst their feet are encased in embroidered and spangled shoes. The married women draw the hair up from the face into a topknot at the crown of the head, where it is arranged in numberless bows; these they ornament and bedeck either with artificial flowers, or silver filigree pins six inches in length; these pins they place in the hair so as to stick out, like horns, on either side of the head; when not arranged in this style, the hair is plaited into a tail, exactly like the men. The widows and unmarried females wear the front part of the hair combed over the forehead, and cut short, looking exactly like an English charity boy. The head-dress and ornaments of all classes closely resemble each other, the only difference being in the quality of the artificial flowers worn by the higher orders, who also indulge in the most expensive jade stone enamelled and silver pins set with pearls.

The women of all ranks in China are remarkably fond of trinkets and wear as many jade stone and silver rings, bracelets and anklets as they can afford or obtain; but gold is never manufactured into trinkets for their own use, as it is not worn by them, from a superstition which prevails among them, that the woman who wears golden ornaments can never become a mother, or retain her husband's affections.

The materials used by the lower classes for their clothing is glazed cotton of native manufacture and grass-cloth, of coarse fabric; whilst the families of the mandarins and wealthy are clad in the richest silks, figured crapes and embroidered satins, the dresses being as magnificent as rich texture and brilliant colours can make them. The Chinese women never wear linen next the person; the under jacket being made of crape, with tight, long sleeves, which is embroidered around the throat and wrists; over this they wear another jacket, which is made either of flowered satin or crape, the sleeves being very wide and short, reaching only to the wrist; an embroidered border encircles the bottom of the jacket and sleeves; the border is three inches in depth and is of a different coloured silk or crape to that of which the jacket is made, the embroidery being in gold or various coloured silks. The trousers are exceedingly wide and long, being embroidered round the ankle in a similar manner to the jacket border, but not to correspond or match with it either in colour or embroidery. The principal object considered in the toilette of a Chinese *élégante* appears to be

the combination of as great a diversity of colours and variety of embroidery as practicable, every article of attire being of a different colour; over the trousers the *wife* wears a rich satin petticoat very handsomely embroidered, which reaches to the heels; and this portion of the dress can only be worn by *the wife*, never being adopted, or permitted to be used, either by handmaids or unmarried daughters of mandarins. The ladies do not wear stockings, but their ankles are bandaged either with red or black ribbon: the shoes have heels about an inch high, and the uppers are very elaborately embroidered in gold and silks, being bound round at the top with figured gold tinsel. Like the men the females of all classes wear under their jackets a silken girdle, to which is invariably attached an embroidered bag, which contains their tobacco and pipe; the fan is also in general use and requisition, and this article is either embroidered or made of painted feathers or silk, and is of an octagon, oblong, round, or pointed form, which does not fold up.

Infants and children of all classes are invariably dressed in jacket and trousers, the materials being the only variation, which are always in accordance with the wealth of the parents. Male children have their heads shaved, leaving two circular spots of hair, one on each side of the head, before the ears; this is allowed to grow and is then plaited into tails. At eight years of age the hair is permitted to grow on the crown of the head, the remaining portion being closely shaved; the hair is then plaited into a

tail, as soon as the hair is sufficiently long. The hair of the female children is allowed to grow when they are two years of age; it is then drawn from the face, and plaited into a tail at the back of the head: at eight years of age, the hair is *turned up* (that is the *technical* expression used by ladies), being dressed in innumerable bows at the top of their little pates, and decorated with flowers and ornaments of all descriptions.

The Chinese, like all Eastern nations, attach great value to sumptuous clothing and a display of jewellery; but there is not a nation in the universe which respects the accompaniments of wealth, rank, and station, as do the inhabitants of the Celestial Empire.

AMUSEMENTS

J. DYER BALL

THE Chinese, though a hard-working and industrious people, are not behind other nations in their love of amusements, and enter with great zest and gusto into the enjoyment of them, most heartily assisting in the French sense of the term, at shows, processions, etc. It needs but a saunter through the crowded and busy streets of a Chinese city to see that, though there is much bustle and unceasing toil, there is, on the other hand, an unfailing provision for the relaxation of the tired workers and the delectation of the younger members of society. Theatres are crowded, though the performances last for long weary hours, if not days. The various birthdays of the gods, or religious festivals, are hailed with delight, for then the streets are matted over and hung with puppets, gorgeously dressed in mediæval costume, representing historical scenes; while glittering chandeliers, ablaze with light, shed a brilliant radiance on the erewhile gloomy streets and transform them into a dazzling vision of light. All these illuminated streets converge to one centre, where, in front of the temple in honour of whose god the exhibition is being held, a grand temporary structure, towering in height above all the other surrounding buildings, is erected, gorgeous

KITE-FLYING

with painted scenes in many-coloured hues, brilliant with clusters of crystal lights, and all the magnificence of ceremonial, gaudy show, and paraphernalia of heathen worship. Here all the grandeur is centred, radiating out through all the surrounding streets, and here it is that the crowd is at its thickest—a compact mass, open-mouthed, gazing to their heart's content, enjoying to the full all the entrancing sights, the celestial music of clashing cymbals, twanging guitars, harsh flageolets and shrill flutes.

The annual Regattas of the Dragon Boat Feast give an outing to many a child and lady, who, attired in their holiday best, line the banks of the rivers, and watch the narrow snake-like boats dashing up and down in impromptu races and spurts with their rivals from neighbouring villages.

Another great outing is that on the day for Ascending on High; many who can afford the time go to the summit of some high mountain or lofty hill, in remembrance of the deliverance of a family in olden times from destruction by a similar action.

The Full Moon Festival is kept gaily, when indigestible moon-cakes are seen at all the confectioners' stalls and shops. Every boat hangs out one or more tasteful paper lanterns, which, suspended from bamboo poles, make a general illumination over the dark waters of the deep and murky river, and, overhead, the full-orbed moon, in harvest splendour, shines down from the clear sky on a scene of tropical, Oriental beauty. The faint glimmer of the tiny craft is eclipsed anon by boats, all ablaze with one glow of

light from innumerable lamps. These larger vessels slowly float down the stream in the distance.

Visits to flower-gardens give a variety to the monotony of every-day life, and even the sombre worship at the tombs, after the prescribed ceremonials are through, is transformed into pleasant picnics and happy family reunions.

Besides these outdoor entertainments, there are different games of cards, dominoes, chess, etc., the two former being almost invariably associated with gambling. Numerous other games are played, whose whole end and object is gambling pure and simple, amongst which may be noted games with dice, encounters with fighting crickets and quail matches. The *jeunesse dorée* of a literary or artistic taste also amuse themselves and while away the passing hour by wine parties, at which capping of verses takes place. Their leisure moments are sometimes beguiled by making pen-and-ink sketches on fans, or inscriptions on the same articles of necessity for a warm climate, or by the composition of antithetical sentences, which are inscribed on scrolls and presented as souvenirs to friends.

Outdoor sports are not in vogue with the Chinaman. When one sees anything approaching the kind going on, there is almost sure to be some utilitarian object in view, as in archery, which is practiced for the military examinations. The gymnastic exercises with heavy weights are undertaken with the same object. Very rarely one may see a few young Celestial swells, paddling together in a canoe, but this is uncommon enough not to be a typical sight.

As to the outdoor games, the most violent in which adults engage is shuttlecock. A more sedentary pastime is that of flying kites in which grown-up men indulge, while youngsters stand by and look on. Very ingenious are the different forms and shapes of kites made, and some, like birds, are so well manipulated, when in the air, as to deceive one at first sight.

Blind singing-girls perambulate the streets at night, ready to accompany their song with the guitar (p'éí-p'á); itinerant ballad-singers of the other sex can be hired by the day. Story-tellers are pretty sure to get a good crowd round them while interesting episodes in Chinese history are recounted to their listeners. In any open space, or lining the broader streets are peep-shows, the more crude native population being replaced in many cases, during the last twenty or thirty years, by stereoscopic views. Jugglers and Punch and Judy shows, performing monkeys, as well as gymnasts, are always certain of a circle of admiring spectators.

The ladies join in a few of these amusements, but are debarred from the great majority of those which cannot be enjoyed in the privacy of their dwellings. They kill time by playing cards and dominoes, occasionally going to the theatre, gossiping and visiting—when they are quickly carried in closed chairs through the narrow streets, invisible to every one, and every one and everything nearly invisible to them.

As to children's toys and sports, though one writer in an English periodical very sapiently (?) remarks that there are

no toys in China, yet it needs but a few steps in a Chinese city in the South, at all events, to show the absurdity of the statement. Besides taking their share in the enjoyments of their elders, they have more especially for their benefit, tops, paper lanterns in the shape of fish, iron marbles, toy cannon and weapons, and a thousand and one different games and toys with which the ingenuity of the caterers for their amusement fills the toyshops and covers the stalls at the street corners.

The Chinese are essentially a noisy people—all Orientals are. Spending so much time out-of-doors has doubtless something to do with their noisy way of talking; for they will shout at each other when a quiet whisper would serve their purpose as well if not better. Their music, much of it at least, is noisy—what with clash of cymbals, clang of gongs, the loud-sounding drum, the harsh untuned flageolets and the shrill flutes, and the entire absence of *piano* effects. One must suppose that to them the constant *forte* and *fortissimo* is as entertaining as the softest and sweetest song without words is to our ears. And the crackers—the firecrackers—here is a perfect apotheosis of noise. A perfect carnival of uproar and deafening sound is produced, especially at New Year's time, by their almost continuous discharge, for at that joyous season a perfect pandemonium reigns rampant. Woe betide the foreigner in a native city then, or even in the British colony of Hong Kong itself, where their discharge is limited to a certain period of shorter duration than the unrestrained jubilation of the un-

fettered Chinese is content with. Sleep is almost out of the question at night while house after house and shop after shop lets off its string of firecrackers, the rattling of the small artillery being accentuated by a louder boom every little while from a bomb of larger size. The only grain of comfort to the foreigner, while this uproarious din is in full swing, is that the foul spirits of disease are exorcised by the plentiful supply of sulphur fumes floating in the air and penetrating into every nook and cranny. His matter-of-fact nature refuses to believe that the monotonous fusillade of crackers will put to flight the fell and foul spirits that love to lurk about the haunts of men: For such is the supposed rationale of their use by the Chinese; therefore, at all joyous events—such as marriages, processions, saints' days and feasts—immunity from ill has to be purchased by their explosion. In the Hŏng Shán district they are even discharged at the grave after the burial.

FESTIVALS

SIR HENRY ARTHUR BLAKE

THERE is one sport in which the adult Chinaman shines. Each year in the month of June the boatmen and fishermen hold a festival at which the great feature is the dragon-boat races. The dragon-boat is about ninety feet long and only wide enough to admit of two men with paddles sitting side by side on each thwart. In this boat from sixty to eighty men are seated, while in the centre stands a man with a drum or gong before him on which he beats the time. A man stands at the stern with a long steering paddle, and a boy sits in front with two lines in his hands attached to a large dragon's head with which the bow is adorned, and which moves from side to side as the lines are pulled. Two contending boats paddle to the starting-buoy and at a signal they are off. The frantic encouragement of the men beating time, the furious but rhythmic splash of nearly two hundred paddles in the onrushing boats, and the natural movement from side to side of the brightly coloured dragons' heads, is one of the finest and most inspiriting sights imaginable. Every muscle is strained, and no sport on earth shows for the time a more tremendous effort of muscular energy. Sometimes in the excitement of the race the boats collide,

FESTIVAL OF DRAGON-BOAT

in which event the race must be run again, for the mixture of paddles makes it impossible to disentangle without a dead stop. But such a *contretemps* leads to no mischief or quarrelling. The accident is treated good-humouredly all round, and it only means another race. On the river at Canton literally thousands of boats make a line to see the races paddled. There are no police and no stewards of the course, but no boat ever attempts to break the line or cause any obstruction.

The Chinese delight in festivals and spectacular effects, in which they give proof of organizing capacity. A very striking festival was that in honour of the son of the god of war, held at Macao every tenth year in the intercalary moon. It was a guild procession—watchmakers, tailors, shoemakers, etc. Each guild had carried before it a great triangular, richly embroidered banner, also an umbrella of honour. Many had also a long piece of embroidery carried horizontally on poles. There were ornamental chairs of the usual type, some with offerings to the gods, some with wooden drums. Each guild had its band; some string bands, some reeds and gongs, some Chinese viols and mandolins, the latter being frequently played while held over the head or resting on the back of the neck. Each guild marched two and two behind the band, the members being dressed in mauve silk coats and broad red or yellow sash tied round the waist with richly embroidered ends down each leg. The watchmakers' guild all carried watches on the right breast. Children, richly dressed in mediæval

costume, were mounted on caparisoned ponies, and some guilds had cars on which were allegorical groups of children. In some cases, by an ingenious arrangement of an iron frame, a child held a sword at length which, apparently, pierced another child through back and breast. The variety of these groups was very great. From time to time the procession stopped, and then the children were taken down for a rest, the iron frames being disconnected from their easily detachable sockets. In the meantime each group was attended by men who held umbrellas over the children to protect them from the sun.

Each guild had its attendant coolies carrying stools, and when the procession stopped the members at once sat down, starting up at once on the sound of a gong that regulated the halting and starting, when the stools were taken up by the coolies.

The procession finished with a dragon carried by twenty-six men. It was a hundred and forty feet long, the back of green and silver scales, the sides being stripes of red, green, pinks and yellow silk. The dragon was preceded by a man who danced before it with a large ball representing the moon. At this the dragon made dashes from one side of the street to the other, but was staved off by another who carried a ball surrounded by gilt rays. This probably represented the sun saving the moon from being swallowed by the dragon, as it is supposed to take place in an eclipse. The dragon went along the street with sinuous rushes from side to side. Where there was room it wound round and

round, but uncoiled on the touch upon the tail of the gilt ball with the golden rays. The procession took an hour and a half to pass a given point. The most perfect order prevailed, the crowd keeping a clear space. At the finish each guild went to its own district, and the decorations were carefully stowed away for future use.

Such a festival is, of course, a local holiday; but the only legal Chinese holidays are at the New Year, when all business is suspended. The viceroy puts his seal away; the governor and the magistrate follow suit; the merchant closes his place of business and squares his books while his employees take the opportunity to revisit their homes in the country. The shopkeeper generally has a feast for all his people, at the conclusion of which he makes a speech, wishing each and all a "Happy New Year," in certain cases adding "and I hope that you and you," mentioning the names, "will obtain good situations." This is a delicate intimation to the persons named that their services are dispensed with. In ordinary Chinese business affairs all accounts are closed and balanced and all debts paid at the New Year.

In Hong Kong the cessation from business lasts for ten days. At this time booths are erected on either side of several streets in the Chinese quarter, on which are displayed everything that appeals to the fancy of the crowds with which the streets are thronged day and night. There is an enormous sale of a white bell-shaped flower, something like a large erica, known as the New Year flower;

goldfish in glass globes are a favourite purchase, and on the stalls rigged up under cover are thousands of articles to suit the fancy of all classes. The heterogeneous stocks-in-trade are evidently got together by roving pedlars or collectors, who find their annual harvest at New Year. Here may be purchased everything, from a piece of bronze or porcelain to a small clay figure, of which a dozen may be bought for a couple of cents. Sometimes an article of real value may be picked up by a seeker after second-hand chances, while eager children spend their cents in smaller investments; but the annual bazaar has one peculiarity that speaks well for the masses of the Chinese people. In all the thousands of articles and pictures exhibited for sale there is not to be seen the slightest indication of even a suspicion of immodesty.

Over every door is now found a small ornament of peacock's feathers, that being a lucky emblem. The social ceremonies are many and elaborate. New Year visits of congratulation are paid; the family graves are visited and due honours paid to the dead; and presents are offered and accepted. During the holidays immense quantities of firecrackers are exploded, a string costing many dollars being sometimes hung from an upper balcony, the explosion of the crackers, with loud sounding bombs at intervals, lasting for several minutes, and filling the street with apparently the sharp crackle of musketry and the boom of heavy guns. At the end of the festival the streets are filled with the vermilion paper that covered the exploded fireworks.

Next to the New Year's fair, the most interesting study in Hong Kong was the crowds who came down from Canton and the outlying districts of Kwangtung province for the annual race-meeting—a European institution that flourishes at every coast port in China, the horses being hardy little Mongolian ponies and the sport excellent. During the three days' racing it was the custom practically to allow a Saturnalia, and the police closed their eyes to offences against the gambling laws, only pouncing upon faked pu-chee boxes, loaded dice, or other unfair instruments of gambling. On the race-course these gamblers plied their trade between the races, and afforded an opportunity of seeing the most diverse and curious games of chance and skill.

FEAST OF LANTERNS

JOHN HENRY GRAY

THE fifteenth day of the eighth month is specially set apart for the worship of the moon. This festival is known by foreigners as the Feast of Lanterns, and takes place at night, when families worship the moon on the roofs of their houses and in their ancestral halls. On the altars erected there are arranged offerings of fowls, pork and cake. While these are being offered the worshippers perform the kow-tow, and gongs, tom-toms and drums are beaten. On the tops of the houses, long poles bearing lanterns and banners of various devices and mottoes are erected. The lanterns are sometimes kept burning during the greater part of the night. The ships and boats riding at anchor in the rivers are gaily decorated and illuminated, the festival being very popular with the nautical population. Canton, seen from an eminence during the Feast of Lanterns, presents a very striking appearance, the illumination extending over the whole city and neighbourhood. As at all festivals in China, there is much eating and drinking. For several days before, the confectioners' shops are stocked with moon-cakes for which there is a great demand. They are circular in form, so as to represent the orb of night, and are ornamented with all

sorts of devices. Another custom is the erection in the squares in front of the large temples and guilds of pagodas from seven to ten feet high and filled with fire-wood. When the hour of worship has come, the fuel is set on fire, and the blaze is kept up by fresh supplies for upwards of three hours. The flames burst forth through small apertures on each side, and at the top, which is not covered in. From a small platform near it seven or eight men by turns throw saltpetre into the flames. Gold and silver papers, representing ingots, are also thrown in as offerings to the goddess of the moon. As fresh fuel is added, the men in charge run round the burning pagoda fanning the flames through the apertures, shouting loudly, and, in the lurid glare, presenting a sufficiently wild and barbarous appearance.

Electro-biology is practiced to a great extent at this festival. A person willing to be operated upon is placed in the rays of the moon. He has to stand leaning his forehead on the top of a pole which he grasps with his hands, and which is placed slantwise, the other hand resting on the ground. Burning incense-sticks are then waved over his head and about his body, the operators—there are generally two or three of them—repeating prayers in a low tone to the goddess of the moon. In the course of half an hour the mesmerized person falls down. He is then raised, and placed upon his feet, and made to go through a variety of movements at the will of the operator.

What the goddess of the moon is to the Chinese, Ashtoreth seems to have been, in ancient times, to the Sidonians.

As the moon is regarded by the former as the correlative female divinity to the sun, Ashtoreth was looked upon by the latter as the correlative female divinity to Baal, the Sun God. It is not unreasonable to suppose that a reference is made to Ashtoreth under the title of "queen of heaven" in the prophecy of Jeremiah (vii. 18, xliv. 17); and from these passages we learn that to the "queen of heaven" incense was burned, cakes were offered and libations were poured out—rites which are at the present day observed by the Chinese in their worship of the moon. The Chinese have a legend of their own to account for their worship of the moon. On the fifteenth day of the eighth month of the first year of his reign, the emperor Ming Wong was walking in the grounds of his palace attended by one of his priests. The emperor, who was much given to astrological studies, asked his companion if he could inform him of what material the moon was made. The priest, by way of reply, asked his royal master if he would like to visit the moon. The emperor said he would, and thereupon the priest threw his staff into the air. The staff became a bridge, and Ming Wong and his companion passed over it. They found the moon to be a region of vast palaces, beautiful flowers and fair women. On their way back the priest requested his majesty, who had his lute with him—an instrument which he was noted for playing with remarkable skill—to enliven their way with its melodious strains. The music filled the air, and the inhabitants of Hanking and the surrounding territory, believing that rejoicing angels were

traversing the realms of space, ran to the tops of their houses to do them homage. At the request of the priest, his majesty showered down cash upon the votaries. When Ming Wong was once more in his palace, his adventure seemed so strange that he concluded it was a dream; but whilst he was persuading himself that it was so, an official communication was laid before him. It came from the governor-general of the province, describing certain marvels which had taken place on the fifteenth day of the month—celestial music had been heard in the air, and cash had fallen from heaven. So the emperor was convinced that he had visited the moon, and the people have since continued to worship her on the night on which Ming Wong accomplished his marvellous journey.

HOTELS, INNS AND RESTAURANTS

JOHN HENRY GRAY

RESTAURANTS, hotels, tea-saloons and soup-stalls are everywhere numerous throughout the empire. The restaurants are generally very large establishments, consisting of a public dining-room and several private rooms. Unlike most other buildings, they consist of two or three stories. The kitchen alone occupies the ground floor; the public hall, which is the resort of persons in the humbler walks of life, is on the first floor, and the more select apartments are on the second and third floors. The public room is immediately at the head of the first staircase, and is resorted to by all who require a cheap meal. It is furnished like a *café*, with tables and chairs, a private room having only one table and a few chairs in it. On the walls of all the apartments are placards, by which the guests are admonished not to lose sight of their umbrellas, fans, articles of wearing apparel, etc., and assured that the proprietor does not hold himself responsible in case of loss. A bill of fare is also placed in each room. It probably includes, among other dishes, birds'-nest soup, sharks' fins, and *bêche de mer*. A waiter places it in the hands of the visitor on his entering the establishment, and when he has made his selection the dishes are promptly

INN NEAR PEKING

served. The dinner may consist of ten or twenty small dishes. At a large dinner-party more than a hundred dishes are sometimes placed on the table. The feast is begun by the host or principal person of the party pouring out a libation—a ceremony which is in truth a form of grace before meals. The wine cups are then filled and the guests, bowing politely to one another, proceed to drink.

The first course consists of fruit, such as oranges, nuts and almonds. This is followed by various kinds of soups and stews, which with their inseparable concomitants are savoury to a degree. Between each course, the waiters, who in the heat of summer divest themselves of the greater portion of their clothing, supply the guests with pipes of tobacco. When the guests have taken a few whiffs, they find the next course awaiting their attention. There are various wines: in this country they would be called spirituous liquors. The strongest, which is a decoction of rice, is called *suee-chow*. Others are made from plums, apples, pears, litchis and roses. The custom of taking wine with each other is strictly observed by the guests; and it is not unusual for a gentleman to show politeness by using his chop-sticks to place a portion of food from his own plate into the mouth of his neighbour. The table is without a cloth, and by the side of each guest there is placed a piece of coarse brown paper, which he uses between the courses to wipe his chop-sticks and his lips. As oil is lavishly used in Chinese cookery, the process is by no means merely formal. The fowls, ducks, joints, etc., are all carved and

cut into small pieces down-stairs and served stewed, an arrangement rendered necessary by the all-prevailing use of spoons and chop-sticks.

During the last course it is not unusual for guests to indulge in a bacchanalian game of chance called Chi-Moee. The game, which is accompanied by much boisterous mirth, is played between two. A guest holding up his hand suddenly shows so many fingers extended, and his antagonist must simultaneously guess their number. Should the latter guess wrong, he must drink a cup of wine.

When dinner is ended the waiters again appear, bearing towels, which I purposely refrain from calling clean, and copper or brazen basins filled to the brim with hot water, so that the guests may wash their hands and faces. Dipping it into the hot water and then wringing it, the waiter presents a napkin to one of the guests. When it has been used by him it is again dipped into the basin and presented to the next.

Besides the restaurants there are numerous soup-stalls in the principal streets and squares of Chinese cities. At these stalls soups and patties of various kinds are to be had for a small sum of money and on the benches round them men may be seen enjoying a cheap and good meal. There are also other restaurants which may be termed pork eating-houses, and which are resorted to by gentlemen. The arrangements in them are the same as I have already described.

The hotels in China are distinguished, as in Europe, by

names or signs. Thus, in Canton, there are such names as the Cum Lee, or Golden Profits; the Cut-Shing, or Rank-Conferring Hotel; the Fuk-On, or Happiness and Peace Hotel; and the Cut-Sing, or Fortunate Star. The hotels in this city are generally very lofty buildings; and as usual with shops of a trade, they are to be found in groups. Thus the Lune-heng Kai at Canton is formed by two rows of hotels. On the ground-floor of an hotel there is an apartment for the proprietor and a large kitchen where three or four cooks and as many scullions are busily employed in preparing meats and washing dishes. The first floor contains one public and several private dining-rooms, and the second floor is occupied by bedrooms. The bedrooms are divided from one another by thin wooden partitions, and a conversation conducted even in a subdued tone can be heard by occupants of the adjoining chamber.

The dinners served up in these hotels are usually different from those one gets at restaurants and consist of roast pork, roast duck, boiled fowl and rice, or fish and rice. Besides the large hotels, there are in cities and towns smaller hotels called Yin-fong, and in the country wayside inns. The country inns are very humble and do not afford much comfort. In the northern provinces and Mongolia, the hotels or caravanseras are in all respects more comfortable than those in the southern and central provinces.

In the large cities and towns there are public buildings which are much resorted to by wealthy travellers and by

students in particular who have come to attend literary examinations. Above the entrance-doors of these establishments are sign-boards with Hak-yu (Traveller's Rest) or Hit-yim (Lodging-house) inscribed on them. These buildings are very much larger than hotels, and differ from them in this respect, that the lodger is obliged to provide himself with a cook and a body-servant, whose duty it is to furnish him with everything he may require without any reference whatever to the proprietor. Such a house consists of so many bedrooms, and attached to it is a large kitchen furnished with several grates, at which the cooks may be seen preparing meals for their respective masters. Gentlemen often bring their wives and children to such establishments, as they would never do to hotels. The Koong-Koon are establishments of the same kind resorted to by civil and military officers only.

Tea-saloons are also very numerous in cities and towns. Many are large and neatly fitted up. Each consists of two large saloons furnished with several small tables and stools. Upon each table is placed a tray, containing a large assortment of cakes, preserved fruits and cups of tea. A cashier seated behind a counter at the door of the saloon receives the money from the guests as they are leaving the establishment. There is a large kitchen attached to all of them where cooks remarkable for their cleanliness are daily engaged in making all kinds of pastry. These tea-saloons are much visited by men of all ranks. Females, however, are not allowed to resort to such places in the southern provinces.

Noticeable among the restaurants to be found in cities are the Kow-Yuk-Poo, in which visitors are served with dog's and cat's flesh. Each restaurant contains only one public apartment. The approach to this dining-room is generally through the kitchen, where cooks may be seen standing in front of slow fires over which the flesh of cats and dogs is being cooked. The flesh is cut into small pieces and fried with water-chestnuts and garlic in oil. In the windows of the restaurants dogs' carcases are suspended, for the purpose, I suppose, of attracting the attention of passengers.

The flesh of black dogs and cats is generally preferred, because it is supposed to possess more nutriment than that of cats and dogs of any other colour. At Ying-tong, a suburban district of Canton, a fair is held at which dogs are sold for food; and in one of the streets dogs and cats are daily exposed for sale. At the commencement of summer a ceremony called A-chee, which consists in eating dog's flesh, is observed throughout the empire by persons of all ranks. Dog's flesh is supposed on this occasion to impart strength to the body and also to serve as an antidote against summer sicknesses or epidemics. The eating-houses where the flesh of cats and dogs is usually served up are at this time crowded with visitors and many of the street stalls usually spread with other viands are covered with what are doubtless regarded as tempting morsels of dog's flesh.

The flesh of rats is also an article of food. In a street

at Canton, named Hing-loong Kai, where there are many poulterers' shops, rats are exposed for sale with ducks, geese and fowls. They are salted and dried, and eaten both by men and women. The women, however, who eat the flesh of these animals are generally those who are becoming bald, it being considered by the Chinese as a hair restorative. In the winter, when rats are in season, the windows of the poulterers' shops in the street which I have named are often crowded with dried rats. The consumption of such food is by no means universal, but the practice of eating rats prevails to some extent in different parts of the empire.

Floating-hotels are to be found at all cities and towns on the banks of rivers and creeks. They are large boats of special construction and are called Chee-Tung-Teng. As the rivers and creeks may be said to be the highways of the country, these boats are of great service to travellers. The gates of cities and towns are invariably closed at an early hour of the evening, and should a passenger-boat arrive at a city by night, the passengers would be unable to disembark until the next morning were it not for the convenience of these floating-hotels.

There are also large boats on the Canton River called by the Chinese Wang Lau and by the foreigners flower-boats. These boats are neither more nor less than floating-houses; they are often richly carved and gilded. They are illuminated by chandeliers of crystal and lamps and by night present a gay and animated appearance. In the evening these

boats are the resort of citizens who are disposed to make merry. It is not considered decorous for a Chinese gentleman to invite friends to dinner at his family residence, excepting on the marriage of a son or daughter, or when honouring the natal anniversary of a member of his family. He therefore issues cards of invitation to his friends to meet him at dinner on board a certain flower-boat. The dinner is cooked in a large floating-kitchen anchored near. At such banquets there are invariably a number of public singing-women attired in beautiful garments and highly rouged.

A MANDARIN'S DINNER PARTY

HENRY CHARLES SIRR

AS soon as the whole of the guests are assembled tea is handed round in small covered cups, which are placed on silver stands shaped like a boat, and are beautifully chased or ornamented with filigree work. The cups, on the occasion now referred to, were of that antique porcelain which is valued most exceedingly for its rarity: the china is as thin as tissue paper, of a pure white, perfectly transparent and ornamented with figures, the delicate tracery and painting being only perceptible when the vessel is filled with liquid.

After the tea had been imbibed and a little talk indulged in, a tribe of servants, clad in long white grass-cloth robes, entered the room, drawing back the silken curtains of the doorway leading into the eating-room; the host then arose, begging the guests to enter the room, where a humble repast had been prepared, which he hoped they would deign to partake of. Now began another battle; not a guest would budge from the room until the host preceded them; this he would not hear of, so the contest was decided by the host being placed between two of the invited, the remaining three preceding them into the apartment where the repast was prepared. We found the table laid out for six persons, and nothing could have been in better taste, or

DINNER-PARTY AT A MANDARIN'S HOUSE

more elegantly arranged, than this festive board of a mandarin of the Celestial Empire; chairs of equal size and form were placed round the table, and the whole party acknowledged their equality by taking their seats at the same moment: the table was of a circular shape, and on it was spread a silken cover, the edges being bordered with an embroidery of gold and silver; porcelain jars, of exquisite form and brilliant colours, were filled with the choicest flowers of the orange, citron, lemon, camellia-japonica and China aster; these flowers being so disposed in the jars as to form various patterns.

Interspersed between these ornaments were representations of animals, the framework made of split bamboo, and covered with tuberoses, jessamine and other small flowers, so as completely to conceal the frame; the eye was gratified with these unique table decorations, whilst the nostrils were regaled with the delicious perfume of the many odoriferous blossoms. Various descriptions of dried spices, preserved fruit and sweetmeats were tastefully arranged in carved ivory and tortoise-shell baskets, whilst pineapples, pumbelows,[1] guavas, mandarin oranges, leichees and bananas were placed in bowls and saucers about the table with due regard to effect; it would be impossible to describe the exquisite appearance of this dinner-table, loaded with the most exquisite flowers and the luscious fruits of China, the variety and arrangement of the colours producing a pleasingly novel effect upon a European.

[1] Grape fruit.

All the viands are cut into small square pieces and served up in a rich gravy, the food being placed in bowls, instead of dishes, but these bowls are arranged on the dinner-table with due attention to order and effect, the largest being placed in the centre; the surrounding bowls corresponding with each other accurately in size, pattern and shape. The sauces, such as oil, soy, vinegar and capers were placed in small bowls which stood upon silver trays, very finely embossed; sam-shoo,[1] both hot and cold, and the native wine of China (which resembles in flavour weak and acid Madeira) were put into highly chased silver pots of a slender upright form, with handles and spouts, which were dispersed about the table at equal distances. Before each person was placed a small embossed silver cup, about two inches high, to drink the sam-shoo and wine from, and by the side of each of these elegantly minute tankards was an embroidered silken case, containing a knife and chop-sticks; the latter were of ivory, but the handles of the knives were richly carved and composed either of jade stone, ivory, sandalwood or chased silver. The first course was served up on antique white porcelain; a smaller bowl containing boiled rice, and an empty bowl being placed before each guest to eat his food from; this course consisted of salted and highly seasoned meats, of various descriptions, pounded shrimps and other fish moulded into the shapes of various animals, there was a stew of sharks' fins and *bêche de mer*, and a kind of soup,

[1] Sam-shoo is a spirituous liquor which is extracted from rice.

which we mistook for turtle, but afterwards learned that it was made from the fresh water tortoise; the Chinese eat rice with these rich condiments as we do bread and vegetables, and which in a slight degree corrects the lusciousness of the food. The natives of China have an immense liking for all gelatinous substances and rich sauces, and although the meats are always floating in rich gravies, a Chinese *bon vivant* invariably adds oil, frequently soy, vinegar, or capers.

It has often been asserted that earthworms are to be found at the tables of the luxurious; this statement we believe to be incorrect, but we saw on this occasion what might easily be mistaken for the creeping things, namely the grubs which are found at the root of the sugar-cane and which are considered a delicious morsel by the Chinese epicure. The food, as before stated, was cut into small square pieces before coming to table, and a portion having been put into each guest's bowl, was eaten up with the chop-sticks; the knife being only used to divide the meat, when a piece is too large to enter the mouth conveniently: some folks experience great difficulty in using the chop-sticks, but we must confess that we found none, but used them as if we had been a Chinaman "to the manner born and bred." After each dish a small quantity of warm sam-shoo was taken and occasionally the wine was imbibed. We must not omit to mention that the Chinese custom of taking wine is synonymous with the European; the host rises from his chair, challenges a guest, who in

his turn rises also, accepts the challenge, the parties bow lowly and empty the cups, reversing them, and tapping with them on the thumb nail to show they have been completely emptied.

The next course was served up on coloured porcelain and consisted of variously dressed poultry of every description, cut into small pieces in the forms of animals and birds: with this course appeared the celebrated birds'-nest soup, which is made from the gelatinous lining of the swallows' nest and tastes like unflavoured calves' feet jelly, until the various sauces which are used are added, when the soup becomes exceedingly piquant and palatable. The succeeding course was served up on white porcelain, with a green dragon portrayed on the milky ground; these beasts had but four claws, as dragons having five claws are only allowed to be used by the Emperor. This course consisted principally of water-fowl, among which was the mandarin duck, fattened to an enormous extent, salted, dried and smoked; it is then cut into small pieces, stewed in a rich gravy and esteemed a great delicacy by the Chinese; to our taste, although most luscious, this dish is pleasant, the flavour resembling a fine highly-smoked Westphalian ham; the rice bird was also on table, which is one delicate delicious morsel of fat, of a *gamey* flavour.

The vegetables are dressed with a quantity of oil and soy, or stewed in gravy, and but few are used by the wealthy; the water chestnut (which is the bulb of a rush indigenous to China), the stem of the water lily, the root

of the arrowwort and the sweet potato or yam, are in vogue among the wealthy; but the Chinese mode of preparing these articles of nutriment renders them most unpalatable to Europeans, and we did not venture upon any at this feast. Next followed a course of pastry and sweetmeats, all being placed in bowls; the contents of these basins were formed into the shapes of animals, birds, beasts, fishes and flowers, coloured to represent nature in a very correct manner; the interior of these nice creatures were filled to repletion with sweetmeats, and although the idea is not a nice or delicate one, the internals of these pastry animals were very pleasant and delicious. This course was succeeded by others, the numbers and varieties of which would only weary in description. At a feast of ceremony such as we have been describing, it is usual for the guests to continue the masticatory process for four or five hours.

FLOWERS AND GARDENS

J. DYER BALL

THE inhabitants of the "Flowery Land," as China is called, are fond of flowers. No lady is dressed without sweet-scented beautiful flowers stuck in her glossy black hair, and the lower classes are glad to copy their superiors, whenever a holiday or any event out of the common gives them the chance to bloom forth in Nature's own adornments. Failing the natural, they have recourse to artificial flowers, some of which are very well made, especially the pith flowers at Amoy, for which the place is famous. In most houses and even shops, a vase or two is found, if nowhere else, at least in front of the idol's shrine, where some lovely chrysanthemums, if they are in season, white, yellow, or red, add a touch of colour or beauty to the formal primness of the set and stiff furniture.

At China New Year, flowers are all the rage. The beautiful white and yellow narcissus with its long, lance-shaped, stiff, green leaves is *par excellence* the New Year's flower. It is considered lucky to have the first bud open on New Year's Day. Another variety has the leaves all gnarled, being trained like crab's claws, and the plant, instead of being tall and upright, is reduced by art into a curled and curious-shaped looking object. Another es-

TEA-GARDENS, SOO-CHOW

sentially New Year's flower is the *tiú-chung fá* (*Enkyanthus reticulatus*). Each blossom, about half an inch in length, hangs down like a miniature bell from the woody branches, while the delicate green of the new springing leaves forms a fine shade of contrast to the pink and white of the innumerable tiny flowers: these are not grown in the house, as the first is, but branches of them are stuck into the quaint-looking vases. A branch of flower-culture which we quite neglect in the West is that of fruit-blossoms. The Chinese cut off branches of fruit-trees as they burst into bud, and the delicate tints of the peach, the white flowers of the plum, and the tender blossoms of the almond, are all eagerly sought for, to decorate their homes at that festive season of the year. Another common form of flower-decoration is the employment of flower-baskets. A wire framework made into the shape of a basket is used, and the buds and blossoms artistically arranged on it so as to completely hide it. These are hung up in the room or at the doors and diffuse a grateful odour through the heated apartments on a warm summer's day. They are largely employed at weddings, as well as at other times, nor are the designs confined only to flower-baskets.

There are no window plants, so esteemed by the better class of artisans amongst us, as well as by others higher in the social scale, but their place is sometimes taken by a solitary plant, often some woody non-flowering shrub, which has been dwarfed with much ingenuity and is tended with constant care—the whole object only some six inches

in height, but a perfect little tree in its way. This idea is further developed at times, and a little rockery is produced, frightful in its ruggedness—an idealized bit of mountain scenery—on projecting points of which toy arbours in earthenware are perched, little paths meander from one to the other, crossing the lilliputian gorges and ravines on equally small earthenware bridges, while below, and in front of all, lies a tiny piece of water, in which gorgeous and grotesque goldfish swim about. The heights above are covered at every vantage point with small clumps of dwarf bamboo, and numerous equally small trees and shrubs clothe with greenness the bare masses of the dry, rugged rock, all in proportion with the minuteness of this morsel of quaint imitation of Nature's beauties, looked at from a Chinese standpoint—the whole affair only being a foot or two in height. Infinite care and tender pains are taken in planting, watering and tending this microcosm of a landscape, thus revealing that the Chinese are not wanting in a love of Nature, as seen through their goggle-like spectacles.

Amongst flowers, the tree-peony is highly esteemed, being called "the King of Flowers." The skill of the Chinese has been exercised in producing many varieties. Another flower much thought of is the lotus. There is a white as well as a red variety, and they are so highly cultivated as to cause the petals to spring from the seed-holes even. They are magnificent flowers, with their delicately veined petals, quaint-shaped repositories and curious peltate

leaves. They are much used in Chinese decorative art, and form a fine throne for a god or goddess to sit on in a state of ecstatic and nirvana-like contemplation.

It is impossible to even enumerate all the beautiful flowers in which the Chinese delight: the white tuberoses laden at the evening hour with heavy perfume, roses with but little scent, beautiful double dahlias, lovely sweet-smelling magnolias, pure white lilies, superb camellias, chrysanthemums of different shades, and many others with no English names, a mere list of which would fill pages.

One who comes to China prepared to see the beautiful beds, the grouping of colours and blending of shades, the massing of foliage, the parterres, the trim gravel-walks, the grass-lawns and the *tout ensemble* that goes to make up the idea represented by the word garden amongst us, must be prepared to be disappointed. In their place are fantastic masses of artificial rockwork, or pools filled with the large, rich, green, disc-like leaves of the lotus, while the formal but lovely red flowers give some warmth and colour to the scene. A Chinese garden must have a suggestion, at least, of water: if nothing else, a tiny pond with artificial rockwork and a bridge—a veritable arch—up which one climbs to its top, and descends on the other side. At times, as on the earth's surface, water abounds more than the dry land, for numerous sheets of water take up the space which would be occupied in Western lands by flower-beds; but still the flower-beds are not foregone; in other words, the Chinese have no flower-beds on land, but their flower-beds

are in the water; for the still surface of the ponds is embellished with the large, round peltate leaves of the lotus, having a stiff beauty of their own, relieved in the summer months by the many petaled, purple, chalice-like flowers borne on their long, green stalks above the leaves, and rising from the underlying mud—a Buddhist emblem; for "as it lifts up its buds out of the slimy ground to a greater or less height above the water, unfolding its leaves and flowers, on whose spotless petals no traces are to be found of the mire from which it has sprung, so the souls of men . . . rise from the slime of sin, by their own power and effort, to different heights, and reach the blessedness of Nirvana." Later on, when the petals are scattered and have floated away like tiny boats, the green and curious shaped seed-vessels are to be seen. Bridges, as we have said, cross these ponds, while kiosks, or summer-houses, are placed here and there, in the midst of the water or on land, as fancy suggests. Here picnics or summer parties are held, and the literary tastes of the guests are met by the quotations, or excerpts from the classics hung up by the hundreds under the roof of the sheltered walls, while the votaries of the histrionic art have their tastes provided for by a stage created especially for that purpose. Larger buildings are scattered about the grounds, fitted with the straight-backed and antique-looking blackwood chairs, matched with teapoys and sofas, while rustic-looking stools stand about, formed each of an irregular stone, supported on a wooden stand of three legs. Those who have not been in the

tropics know nothing of the luxury of one of these cold, smooth, stone seats on a hot summer's day.

The plants are ranged in rows in hundreds of coarse earthenware pots, or at the best green glazed ones supported on similar stands or on wooden ones. Very few, if any, flowers are planted in the ground. Plants of privet are trained into figures of animals and men, to which eyes, hands, feet and hats of earthenware are added. Long rows of these, interspersed with flowers and shrubs, all in flower-pots, line the walks. Trees are allowed to grow in certain places, but there are no ferneries, no glass-houses, and, though the minutest care is taken in the cultivation, the results do not produce what we would look upon as a garden. Gardens, in this Chinese sense of the term, are attached to temples, to ancestral halls, or form the pleasure-grounds of wealthy gentlemen, and are sometimes, in the latter case especially, of considerable extent. Most Chinese who can afford it, or who have the space for it, have a few flowers, or shrubs in pots, some rockery work, and a little water with goldfish, in the inner part of their house, or congeries of buildings which do duty for a mansion.

AGRICULTURE AND FISHING

SIR HENRY ARTHUR BLAKE

THE importance of agriculture is emphasized by the annual ceremony of ploughing three furrows by the Emperor at the Temple of Agriculture in the presence of all the princes and high officials of Peking. Furrows are afterwards ploughed by the princes and the high officers of the Crown. Agriculture is the business of probably nine-tenths of the population, and in no country in the world is the fertility of the soil preserved more thoroughly. In the portions of China visited by me no idle land was to be seen, but everywhere the country smiled with great fields of grass or rape or vegetables, alternating with pollarded mulberry trees in the silk-producing districts, while extensive tracts of the beautiful pink or white lotuses are grown, the seeds of which as well as the tuberous roots are used for food and the large leaves for wrappers. Nothing in the shape of manure is lost in city, town, or village; everything goes at once back to the fields, and nowhere in China is a river polluted by the wasted wealth of city sewers. On the banks of the canals the cultivators even dredge up the mud and distribute it over their fields by various ingenious devices.

Next to agriculture in general importance is the fishing

GROUND THE EMPEROR PLOUGHS, TEMPLE OF HEAVEN, PEKING

industry, in which many millions of the population are engaged, the river boat population forming a class apart, whose home is exclusively upon their boats. To describe the variety of boats of all kinds found in Chinese waters would require a volume. The tens of thousands of junks engaged in the coasting trade and on the great rivers vary from five to five hundred tons capacity, while every town upon ocean, river, or canal has its house-boats, flower-boats, or floating restaurants and music halls, passenger boats, fishing boats, trading boats, etc. On these boats the family lives from the cradle to the grave, and while the mother is working the infant may be seen sprawling about the boat, to which it is attached by a strong cord, while a gourd is tied to its back, so that if it goes overboard it may be kept afloat until retrieved by the anchoring cord. In Hong Kong, where it is computed that there are about thirty thousand boat people in the harbour, the infant is strapped to the mother's back while she sculls the boat, the child's head—unprotected in the blazing sun—wagging from side to side until one wonders that it does not fly off.

The large junks with their great high sterns and bold curves, and with the setting sun glinting on their yellow sands of matting, are a sight to stir the soul of an artist. Many of these carry guns, as the dangers of gang robberies on shore are equalled by that of piracy on sea or river, the West River having the most evil reputation in this respect. The unwillingness of junks to carry lights at night, lest their position should invite piratical attack, adds to the

dangers of collision, and necessitates extreme caution after sunset in navigating the southern coasts of China. These junks convey all the cargo from the coast and riverside towns to the treaty ports, through which all trade between China and foreign nations is exchanged. The high square stern affords accommodation for the crew, but no man dares to desecrate the bow by sitting down there. On one occasion when we went by canal to Hangchow we stopped at Haining to observe the incoming of the great bore that at the vernal equinox sweeps up the river from the bay, and affords one of the most striking sights in the world. We heard the roar and saw the advancing wall of water ten minutes before it arrived. The curling wave in front was about ten feet high and swept past at the rate of fourteen miles an hour, but the vast mass of swirling sea that rose behind the advancing wall was a sight more grand than the rapids above Niagara. I measured accurately its velocity and height. In one minute the tide rose nine feet nine inches on the sea wall that runs northward from Haining for a hundred miles. It is seventeen feet high, splendidly built with cut stone, and with the heavy stones on top (four feet by one foot) dovetailed to each other by iron clamps, similar to those I afterwards saw at the end of the Great Wall of China, where it abuts on the sea at Shan-hai-kwan.

If the land is thoroughly cultivated the same may be said of the waters, for in sea, river, lake or pond, wherever water rests or flows, there is no device that ingenuity can

conceive that is not used for the capture of fish, which enters largely into the food of the people; and no cultivation is more intensive than pisciculture, a fish-pond being more valuable than ten times its area of cultivated land. Sometimes the pond belongs to a village, and nothing comes amiss that may serve to feed the fish from the grass round the border of the pond to the droppings of the silkworms in silk-producing districts. In such cases the village latrine is generally built over the pond; it may, therefore, be understood that Europeans generally eschew the coarse pond fish and prefer fresh or salt sea fish. These pond fish grow very rapidly and are taken by nets of all shapes and sizes. Sometimes a net forty feet square is suspended from bamboo shears and worked by ropes and pulleys, the net being lowered and after a time, during which fish may be driven towards it, slowly raised, the fish remaining in the net, the edges of which leave the waters first. In ponds of large area forty or fifty men may be seen, each with a net twelve to fifteen feet square suspended from a bamboo pole, all fishing at the same time. The entire pond is gone over, and as the fish are kept on the move large numbers are thus taken. They are then if near a river placed in well boats and sent alive to market. During the summer months the bays around the coast are covered by thousands of these large square nets. A net sometimes eighty feet square is fastened at each corner to poles, long in proportion to the depth of the water, the other ends of which are anchored by heavy weights. The men who work the nets

live in a hut built upon long poles similarly weighted, and securely stayed by cables anchored at the four cardinal points of the compass. From the hut platform the net is manipulated by a bridle rope worked by a windlass. When the net is raised the fish fall into a purse in the centre, from which they are removed by men who row under the now suspended net and allow the fish to drop from the purse into the boat. These nets are set up sometimes in nine to ten fathoms. I have never seen them used in any other bays than those on the coast of China, where, it may be observed incidentally, there is hardly any perceptible growth of seaweed, and one never perceives the smell of the sea or feels the smack of salt upon the lips as we do on our coasts.

I have said that the devices for the capture of fish are endless, from the large nets just described to the small fish trap set in every trench or gap through which water flows. But they do not end here, for above Ichang, on the Yangtze, others are trained to drive fish into the nets; and on the lakes and canals a not unusual sight is the boat or raft with eight cormorants, which, at the word of command, go overboard and dive in pursuit of the fish. Sometimes the bird is recalcitrant, but a few smart strokes on the water close beside it with a long bamboo sends the bird under at once. When a fish is caught and swallowed the cormorant is taken on board and being held over a basket the lower mandible is drawn down, when out pops the fish uninjured, the cormorant being prevented from swallowing its prey by a cord tied round the lower part of the neck.

But the most curious device for the capture of fish is practiced on the Pearl and West Rivers, where one sees poor lepers seated in the stern of a long, narrow canoe along the side of which is a hinged board painted white. This they turn over the side at an angle during the night, and the fish jumping on to it are dexterously jerked into the boat.

BOATS

JOHN HENRY GRAY

SOME travellers have not hesitated to say that there are more vessels in China than in all of the rest of the world put together—an assertion which is not so very extravagant as it seems at first blush. The trade of ship-building is, therefore, one of great extent and importance. The vessels navigating the seas, rivers, creeks, canals and lakes of China include every variety in naval architecture from the ocean-going war-junk to the small craft that ply between river ports.

The large ocean-going junks which trade between the northern and southern ports, and those which sail between China and Batavia, Singapore and Siam, respectively, are very singular in their construction. They have a carrying capacity equal to thousands of tons, and, like the war-junks, they are divided into several water-tight compartments. They have three masts, each consisting of one solid piece of wood. The mainmast is placed amidships; the foremast well forward in the bows; and the mizzenmast quite near to the taffrail. Upon the masts strips of red paper are pasted with sentences of the following import in large Chinese characters: "The mast is as a general commanding ten thousand soldiers"; "From every side of the com-

HONG KONG HARBOR

pass may fair winds blow"; "May this mast scorn tempests, from whatever quarter of the heavens they may come." To the top of the mainmast a vane is attached, from the tail of which a long red streamer flutters in the breeze. On the first and on the fifteenth day of each Chinese month, that is at the new and again at the full moon, there is on the taffrail an array of small triangular-shaped banners, whilst a large red, or white, or black flag adorns the maintop. The sails are made either of matting, or cotton, or the fibres of the cocoanut. They are very large, the mainsail in particular being of vast extent, and they are of the same shape, and are straightened in the same manner as are those of the war-junks. The hull, which is very heavy and strong, is usually painted white, and the bulwarks, which are very high, are painted according to the custom of the port to which the junk belongs. The bulwarks of junks from the province of Fo-kien are painted black, with a green border; those from the ports of Chit-kong are painted black, with a white border; and those from the ports of Kwang-tung are painted black, with a red border. These modes of painting vessels are not merely fashions regulated by the customs of the different provinces, but are prescribed by law, as the colours of their bulwarks serve when Chinese ships pass each other on the high seas to indicate the ports to which they belong. The stern-board in vessels of this class is broad and high, and on it is painted in gaudy colours a large bird with outstretched wings. This bird resembles the fabled phœnix, and is called by the Chinese "Foong." It

is represented as standing on a rock in the midst of a troubled ocean. It is regarded by mariners as an emblem of speed, and is supposed to assist very materially in urging the vessel onward. Its standing on a rock in the midst of the deep and scorning the tempest, is regarded by the sailors as emblematical of safety. There are also on the stern-board representations of the sun and moon, which, of course, are regarded by the seamen as indicative of light by day and night.

The names of Chinese vessels are identical in purport, one being named the "Good Success," another the "Golden Profits," a third, the "Never-Ending Gains," etc., etc. The prow is supposed to bear a resemblance to the mouth of a dragon, or other large fish. On each side is the representation of an eye, by which the sailors imagine that the vessel can espy sunken rocks, shoals and other dangers of the deep. The helm is very large and extends considerably beyond the stern in every class of junk. These large rudders are of course of great service to Chinese, which, generally speaking, are provided with very small keels. That they may be moved with ease through the water they are perforated. On the poop there is a pavilion of wood richly carved and ornamented, above the doorway of which are inscribed three or four sentences, such as: "May the winds not cause angry waters to arise!" or "May this vessel brave the storms of a hundred years!"

The departure of a vessel from port takes place on a lucky day, selected by Taoist priests, or, in their absence,

by astrologers. The day generally selected is either the first or fifteenth of each lunar month, at the new or full moon. As a junk is leaving port, other crews which hail from the same port mount the poops of their junks with the view of propitiating the winds and waves in favour of the departing vessel, some of them energetically beating gongs and tom-toms, whilst others, to dispel all evil influences, increase the din by discharging pop-guns and firecrackers. When the vessel reaches the port, religious ceremonies are again observed in honour of Tien-how. The services on such occasions are not usually held on board the junk, but in a temple in honour of the goddess. They consist of thanksgiving, prayers and offerings of boiled fowl and pork, or of small portions of the merchandise which the junk has brought to port.

At the port of Canton there is a class of still smaller junks which are employed in the salt trade with the provincial city of Canton. They receive their cargoes at See-toong, Tien-pak and Fan-lo-kong, ports on the coasts of the province of Kwang-tung and situate east and west respectively of the colony of Hong-Kong. These salt vessels are very numerous, and their anchorage, near what are termed the salt flats, has the appearance of a forest of masts.

The Koo-Tay, or fruit boats, are numerous on the Canton River. They ply principally between Canton and Macao and are supposed to carry fruit only, on which supposition only a small tax is imposed upon them by the

government. Merchandise, however, of all sorts is carried in them. They are about ninety feet in length and from twenty to twenty-five feet in beam. They have two masts, the mainmast being in front of a flat-roofed house, which extends over one-half of the deck. The foremast is in the bows. The crew of a vessel of this description consists of twenty men.

Another, and a very numerous class of river-boats, is called the Si-qua, from a real or supposed resemblance which the hulls of these vessels are supposed to bear to a watermelon. The deck of such a vessel is semicircular in shape, and on each side there are three or four large ports through which the cargo is received or discharged. Each vessel has one mast with a large mat sail.

Tea-boats, which navigate the Canton River, are called Tow-Shun. They are about ninety feet in length and fifteen feet in beam. The hold, which is four feet in depth, is divided into several water-tight compartments in which the tea is stored. These vessels are not restricted to the conveyance of tea only, and they not unfrequently arrive at Canton laden with products of various kinds. The roof of the tea-boats is semicircular.

The cassia boats on the Canton River are very similar in construction to the Cha-shun or tea-boats, which navigate the Yangtze. Their bows are made very sharp in order that they may shoot the rapids, which, as in many other Chinese rivers, render navigation perilous. The province of Kwang-si is the cassia-producing district of

China; and these vessels have to descend the numerous tributaries which flow from it into the Canton River.

In the large ocean-going junks the sailors pay their devotions to the goddess Tien-how. Those on board ships engaged in the river traffic are devotees of the deity called Loong-moo, or the Dragon's Mother. In honour of this goddess there are small shrines at frequent intervals on the banks, and a religious ceremony of a very singular nature is usually observed by the masters of river junks at the beginning of a voyage.

A well-known class of boats on the Canton River are Wang-lau or Fa-Shun, *i. e.*, flower-boats. These are to all intents and purposes floating *cafés*. Each boat consists of a large saloon which extends the whole length of the vessel. They are usually decorated with carvings in wood and rendered brilliant with gilt and green paint. The windows—which in many instances consist of stained glass—are on each side, and extend to the whole length of the vessel. At the close of the day boats of this description are much resorted to for festive purposes by the upper and middle classes, and, the lamps, with which they are profusely furnished, being lighted, they present a very gay and animated appearance. Not very dissimilar to the flower-boats are the boats called Chee-Tung-Teng, which are considerably smaller, and not so gaily decorated. These boats are used as floating-hotels, and are sometimes hired as boats of travel, the sum charged each day varying from two and a half to four dollars.

The boats called Tan-Poo, or bed boats, are of the same class, and are much frequented by Chinese travellers. They are much smaller than the Chee-Tung-Teng and are somewhat differently constructed. The carved wooden window shutters, or venetians, with which they are provided are bright green and give a gay appearance. Besides these there are the Chu-Teng, or floating kitchens. In size and shape these are very similar to flower-boats, but they are devoid of all decorations and look neglected. In the front part of each boat is a large kitchen range of brickwork, provided with all necessary culinary utensils. These boats are used for preparing large dinners at the celebration of the marriages of boatmen and on other festive occasions. The dinners prepared in them are generally served on board other boats. The floating-kitchens serve also as floating restaurants for persons in the humbler walks of life, the stern being, in a rude and simple manner, fitted up as a *café*.

The Koong-Sze-Teng, or Hong-Mee-Teng, or Hong boats are from thirty to forty feet in length and are somewhat like the gondolas of Venice. They are in many instances carved and gilded, and the saloon is so spacious as to afford sitting-room for eight or ten persons. Abaft the saloon there is a cabin for the boatmen. The boats are propelled by a large scull, which works on a pivot made fast in the stern post. Oars, consisting not of one but of two pieces of wood, are plied by five or six boatmen in the bows. In breezy weather a mast is erected im-

mediately in front of the saloon, and the sail is sufficiently large to give great speed. Hong boats are much used by persons in search of a day's recreation or amusement.

The Lou-Shun, or chamber boats, are very numerous on the Canton River. In many respects they resemble "flower boats." The purposes, however, for which they are used are altogether different. They may be regarded as floating temples or shrines. The marriages of boatmen are solemnized in them by Taoist priests who also resort to these boats for the purpose of saying masses for the repose of the souls of persons who have either perished, or who have died at the corners of streets, "unwept, unhonoured and unsung." Boats called Nam-Mo-Teng are the residences of Taoist priests, whose services day and night are required by the boat population.

The Chu-Ka-Teng are very similar to the Nam-Mo-Teng. As a rule, however, they are much smaller. Men who are employed in a variety of ways on the rivers and creeks of China make them their homes. Like the class of vessels which I have been describing these boats are never removed from their anchorages. They are the floating homes of sailors engaged in navigating ocean-going junks, river-trading junks, lighters and fishing-boats, who, although they may be absent on voyages extending over several months, look on their return to find these vessels, in which in all probability they were born and brought up, safely moored at their familiar stations. These floating homes are generally arranged so as to form streets of boats.

The Sha-Teng, or Sampans, as they are called, are very numerous on the Canton waters. They are in great requisition by persons whose business takes them on the river, or who wish to cross it. There are many different kinds. The Sha-Teng of the first class are about twenty-eight feet in length and eight or nine feet in breadth. The centre part of the boat forms a saloon, which is enclosed on each side by green venetians and covered by a circular mat roof. The saloon is entered from the bows and has a fixed bench or seat on each end, and one at the further end. The seats, which are covered with cushions, are capable of accommodating five persons. On each side of the entrance door is a door-post of carved wood, painted either green or red. From the arched roof of the saloon a branch of the sago palm is suspended to dispel all evil influences; and on the side of the saloon there is either a picture of the god Yune-Tan or of Hung-Sing Wong, the god of the Southern Ocean. In the stern sheets of the boats is a small ancestral altar; also a cupboard for the crockery, chop-sticks and culinary utensils required by the boatman and his family. The wife and daughter stand in the stern to manage the scull, and in the bows the boatman and other members of his family use oars. On the bow of the boat, and also on the stern, is pasted a piece of red paper on which mystic scrolls are written.

Amongst the most singular boats, however, which I have seen in Chinese waters, are the long narrow-beamed, snake-like craft which are to be found on the rivers, creeks

and canals of the eastern and midland provinces. These boats are not unfrequently used as post-boats, and as such are obliged to travel night and day. They are very fast and sometimes traverse a distance of seventy miles between the rising and setting of the sun. The frail craft is propelled by one man, who, when rowing, wears as little clothing as possible in the summer months. He sits in the stern sheets, and with his feet plies a short but broad oar; whilst with another oar, the handle of which he tucks under his arm, he directs his course. In each of these boats there is room for one passenger. The unhappy traveller, however, is obliged, whilst the boat is under way, to place himself in a recumbent position.

Boats not dissimilar to the Chaong-Loong and called Tcha-Ho-Teng, are also to be seen on the Canton River. These boats are employed by water-policemen, whose duty it is to row guard by night. These night-guardians of the boat population announce their approach by blowing conch shells, the shrill notes of which may be heard at all hours of the night.

THE DRAGON AND OTHER EMBLEMS

J. DYER BALL

CHINESE art is enriched with many emblems full of significance to the initiated and the native; but generally conveying nothing but an idea of quaintness or ornamentation to the foreigner. As illustrative of a handmaid of native art which gives meaning to flower and bird and animal depicted or carved or embroidered with such lavish profusion by the painstaking Chinese, we shall merely note a few of the emblematical symbols used.

Bamboos, chrysanthemums, plum-blossoms and epidendrums represent the four seasons—summer, autumn, winter and spring.

The same sound stands in China for "noble rank" and "birds," hence the latter are emblems of the former. Storks mean longevity. As the same sound represents "lotus" and "continuous" as well, the use of "lotus" is obvious. The peony is the king of flowers and the pictorial symbol for "wealth." The bamboo also does duty for "peace" and the lotus for "a perfect gentleman," too. Besides the seasons they typify, the plum is expressive of purity and the chrysanthemum of longevity.

The dragon is the Imperial emblem of China—the emblem of Imperial power—and is symbolical of what per-

tains to the Emperor: his person is called "the dragon's person"; his countenance "the dragon's face"; his eye, "the dragon's eye"; his hands are "the dragon's claws"; his sleeve "the dragon's sleeve"; his children are "the dragon's seed"; his pen (that is the Emperor's autograph), "the dragon's pen"; his throne is "the dragon's seat"; when he mounts it, the action is spoken of as "the dragon's flight"; his bed "the dragon's bedstead"; his decease is euphemistically termed "the Emperor ascended upon the dragon to be a guest on high"; and his ancestral tablet is called "the dragon tablet."

The dragon which is reserved for Imperial use in designs on furniture, porcelain and clothing, is depicted with five claws; that in use by the common people has four. A Chinese author thus describes the dragon:

"Its head is like a camel's, its horns like a hare's, its ears like a bull's, its neck like a snake's, its belly like an iguanodon's, its scales like a carp, its claws like an eagle's, and its paws like a tiger's. Its scales number eighty-one, being nine by nine, the extreme (odd or) lucky number. Its voice resembles the beating of a gong. On each side of its mouth are whiskers, under its chin is a bright pearl, under its throat the scales are reversed, on the top of its head is the *poh shan*, which others call the *chek muk*. A dragon without a *chek muk* cannot ascend the skies. When its breath escapes it forms clouds, sometimes changing into rain, at other times into fire."

Having thus given an accurate description of this wonderful creature (one of the four supernatural, or spiritually endowed, creatures, according to the Chinese, the others being the Tortoise, the Lin and the Fêng), it only remains to be said that "it wields the power of transformation and the gift of rendering itself visible or invisible at pleasure." Another Chinese authority informs us that "the dragon becomes at will reduced to the size of a silkworm, or swollen till it fills the space of Heaven and Earth. It desires to mount—and it rises till it affronts the clouds; to sink—and it descends until hidden below the fountains of the deep." The Chinese most thoroughly believe in the existence of this mysterious and marvellous creature: it appears in their ancient history; the legends of Buddhism abound with allusions; Taoist tales contain accounts of its doings; the whole countryside is filled with stories of its hidden abodes, its terrific appearances; while it holds a prominent place in the pseudo-science of geomancy; its portrait appears in houses and temples, and serves even more than the grotesque lion as an ornament in architecture, art designs and fabrics.

There are numerous dragons—too numerous to enter even into a succinct account of them in the space of a short article. Volumes might be filled with a history of this wonderful antediluvian creature, embalmed in Chinese literature and memory.

Among other rôles that the dragon fills is that of a modern Neptune to the Chinese. In this character he oc-

cupies a palace of pearls at the bottom of the sea, sends rain and waters the thirsty land.

Another dragon is the bob-tailed dragon, which causes whirlwinds; a frightfully destructive one in Canton City a number of years ago was believed to be due to his agency.

The district of country on the mainland immediately opposite the English colony of Hong Kong is called Kaúlung (generally written Kowloong or Kowloon), or the Nine Dragons, probably so named from the numerous ranges of hills, which, like gigantic monsters, spread their sinuous course along the coast, the nine dragons being a favourite number with the Chinese, and represented in some of their ancient works on standards.

The national flag of China adopted with, and by, the navy of foreign-built ships, was a triangular yellow flag with a dragon on it, now changed to an oblong one more in keeping with the shape of other national flags, but with the same device.

The conventional representations of the dragon, as we have already said, are commonly divisible into two. On Imperial China we see a snake-like body mounted on four legs, with an enormous head; the feet are five-clawed. This is sprawled over the dish, or whatever it may be, and covers the greater part of it. On vases used by the people as ornaments, a scope is given for ingenuity by the introduction of a number of saurians (but only with four claws) in different positions on the vase—front views being given

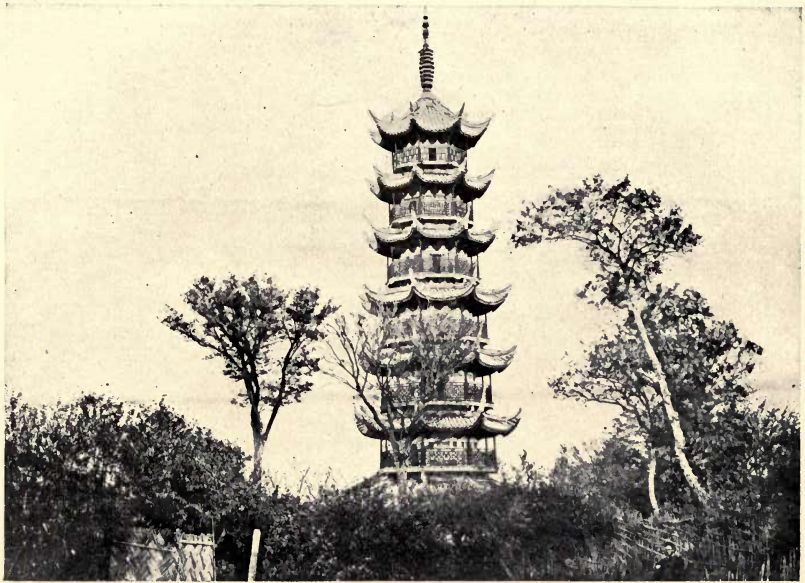
as well, in which the two horns are seen. On mural pictures and in paintings on wood, inserted above doorways, the rain dragon is the one usually represented. Here what is seen of the hideous monster conveys more the impression of an enormous python, as folds of a very thick and large snake-like body are visible amongst masses of clouds, the half suggestive revelation of what is seen increasing, if anything, the impression of size, while a frightful head fronts one, full-faced, with all its gigantic repulsiveness. In books printed under Imperial sanction, or auspices, two dragons encircle the title, striving not like the lion and the unicorn for the crown, but for a pearl. There are again two kinds of dragons carried in some of the processions of which the Chinese are so fond. They are at such times represented as long serpentine creatures of great girth, and 150 or 200 feet long, made of lengths of gay, bright-coloured crape and sparkling with tiny spangle-like mirrors. Every yard or so a couple of human feet—those of the bearers—buskined in gorgeous silk, are visible, the head and shoulders of the men being unseen. The whole is fronted by an enormous head of ferocious aspect, before the gaping jaws of which a man manœuvres a large pearl after which the dragon prances and wiggles. The difference between the two kinds is that the one is resplendent with gold scales, while the other gleams with silver ones. That this different way of representation is not due to simple fancy appears from the fact that in India they distinguish three varieties of dragons: one of which lived in the mountains and had

golden scales; the other in caves or flat country, and had silver scales; while the third dwelt in marshes or fens and was of a black colour. The rain dragon used in mural representations appears more like the last.

ARCHITECTURE

ROBERT K. DOUGLAS

WE are all familiar with drawings of the quaint roofs with their upturned corners, which characterize the architecture of the country. The form at once suggests that, as is probably the case, this dominant style of building is a survival of the tent-dwellings of the Tartar peoples. It is said that when Genghis Khan, the founder of the Mongol dynasty, invaded China in the Thirteenth Century, his followers, on possessing themselves of a city, reduced the houses to a still more exact counterpart of their origins by pulling down the walls, and leaving the roofs supported by the wooden pillars which commonly bear the entire weight of those burdens. What at once strikes the eye in the appearance of a Chinese city, even of the capital itself, is the invariable sameness in the style of building. Palaces and temples, public offices and dwelling-houses, are built on one constant model. No spire, no dome, no tower, rises to relieve the monotony of the scene, which is varied only, so far as the buildings are concerned, by the different coloured tiles—green, yellow and brown—which indicate roughly the various uses which the buildings they cover are designed to serve and by occasional pagodas, reminding us of the faith of the people. In his



PAGODA NEAR SHANGHAI

History of Indian and Eastern Architecture, the late Mr. Fergusson suggested as a reason for this absence of variety the fact that "the Chinese never had either a dominant priesthood or an hereditary nobility. The absence of the former class is important, because it is to sacred art that architecture has owed its highest inspiration, and sacred art is never so strongly developed as under the influence of a powerful and splendid hierarchy. In the same manner the want of an hereditary nobility is equally unfavourable to domestic architecture of a durable description. Private feuds and private wars were till lately unknown, and hence there are no fortalices, or fortified mansions, which by their mass and solidity give such a marked character to a certain class of domestic edifices in the West." There are, however, other factors which have operated even more powerfully than these two in producing this monotonous conformity to one model, and that is the sterility of the imaginative powers of the Chinese people and the steadfast conservatism of the race. Just as the arts and sciences, which in the dim past they acquired from more cultured races in Western Asia, have remained crystallized in the stage in which they received them, and just as their written language has not, like that of Ancient Egypt and Assyria, advanced beyond a primitive phonetic stage, so their knowledge of architecture has been perpetuated without the smallest symptom of development or the least spark of genius. Even when they have an example of better things before them they deliberately avert their eyes, and go on

repeating the same type of mean and paltry buildings. All the treaty ports, and notably at Shanghai, there have been reared on the foreign settlement houses in every kind of Western architecture, bordering wide and well-made roads, and provided with every sanitary improvement, and yet, in the adjoining native cities, houses are daily built on exactly the original models, the streets are left as narrow and filthy as ever, and no effort is made to improve the healthiness of the areas. It might be supposed that in a nation where there exists such a profound veneration for everything that is old, the people would have striven to perpetuate the glories of past ages in great and noble monuments, that emperors would have raised palaces to themselves as records of their greatness, and that the magnates of the land would have built houses which should endure as homes for generations of descendants. But it would seem as though their nomadic origin haunted them in this also, and that as in shape so in durability "the recollection of their old tent-houses, which were pitched to-day and struck to-morrow, still dominates their ideas of what palaces and houses should be." Throughout the length and breadth of China there is not a single building, except it may be some few pagodas, which by any stretch of the imagination can be called old. A few generations suffice to see the stateliest of their palaces crumble into decay, and a few centuries are enough to obliterate all traces even of royal cities. The Mongol conqueror, Kublai Khan, whose wealth, magnificence and splendour are recorded with admiration by travellers, built

for himself a capital near the city of Peking. If any historian should wish to trace out for himself the features of that imperial city, he would be compelled to seek amid the earth-covered mounds which alone mark the spot where the conqueror held his court, for any relics which may perchance survive. Above ground the city, with all its barbaric splendours, has vanished as a dream. For this ephemeralness the style and nature of the buildings are responsible. A Chinese architect invites damp, and all the destructive consequences which follow from it, by building his house on the surface of the soil; he ensures stability by basing it on the shallowest of foundations, and he makes certain of its overthrow by using materials which most readily decay. The structure consists of a roof supported by wooden pillars, with the intervals filled in with badly baked bricks. It is strictly in accordance with the topsy-turvy Chinese methods that the framework of the roof should be constructed first, before even the pillars which are to support it are placed in position. But, like most of the other contradictory practices of the people, this one is capable of rational explanation. Strange as it may seem, the pillars are not sunk into the ground, but merely stand upon stone foundations. The weight of the roof is therefore necessary for their support, and to its massive proportions is alone attributable the temporary substantialness of the building. To prevent an overthrow the summits of the pillars are bound together by beams, and much ingenuity and taste is shown in the adornment of the ends of these supports

and cross-pieces, which appear beneath the eaves of the upturned roof. For the most part the pillars are plain and either square or round, and at the base are slightly cut in, after the manner of the pillars in the temples of ancient Egypt. Occasionally, when especial honour, either due to religious respect or official grandeur, attaches to a building, the pillars are carved into representations of dragons, serpents, or winding foliage, as the taste of the designer may determine. But in a vast majority of buildings the roof is the only ornamented part, and a great amount of pains and skill is devoted to add beauty to this part of the structure. A favourite method of giving an appearance of lightness to the covering of a house or temple, which would otherwise look too heavy to be symmetrical, is to make a double roof, so as to break the long line necessitated by a single structure. The effect produced by looking down on a city studded with temples and the palaces of nobles is, so far as colour is concerned, brilliant and picturesque, and reminds the traveller of the view from the Kremlin over the glittering gilt-domed churches of Moscow.

The damp from the soil which is so detrimental to the stability of the building is made equally injurious to the inhabitants by the fact that all dwellings consist of the ground floor only. With very rare exceptions such a thing as an upper story is unknown in China, one reason, no doubt, being that neither the foundations nor the materials are sufficiently trustworthy to support anything higher than the ground floor. The common symbol for a house indicates

the ground plan on which dwellings of the better kind are designed. It is one which is compounded of parts meaning a square within a doorway. On entering the front door the visitor passes into a courtyard, on either side of which are dwelling-rooms, and at the end of which is a hall with probably rooms at both extremities. Doors at the back of this hall communicate with another courtyard, and in cases of wealthy families, a third courtyard succeeds, which is devoted to the ladies of the household. Beyond this is the garden, and in the case of country houses, a park. The whole enclosure is surrounded with a blank wall, which is pierced only by the necessary doors. All the windows face inwards. To the wayfarer, therefore, the appearance of houses of the better sort is monotonous and drear, and suggests a want of life which is far from the actual fact, and a desire for privacy which, so far as the apartments devoted to the male inmates are concerned, is equally wide of the mark. In accordance with Chinese custom, the front courtyard may be considered to be open to any one who may choose to wander in, and a desire to exclude all strangers would be held to argue that there was something wrong going on which the owner wished to conceal. The courtyards are decorated with flowers and vases according to the taste of the inhabitants, and occasionally a forest tree arises in their midst, which gives a grateful shade from the heat of the day. The rooms when well furnished are rather artistically pretty than comfortable. To begin with, the floors are either of pounded clay or of

badly made bricks. No carpet, except in the north of the country, protects the feet from the damp foundation, and if it were not the thick wadded soles of the shoes worn and the prevailing habit of reclining on divans, and of sitting cross-legged, the result to the health of the people would be very serious.

The following is a description of one of the Foos, or ducal residences in Peking.

"A Foo has in front of it two stone lions, with a house for musicians and for gatekeepers. Through a lofty gateway, on which are hung tablets inscribed with the owner's titles, the visitor enters a large square court with a paved terrace in the centre which fronts the principal hall. Here, on days of ceremony, the slaves and defendants may be ranged in reverential posture before the owner, who sits, as the master of the household, in the hall. Behind the principal hall are two other halls, both facing, like it, the south. These buildings all have five or seven compartments, divided by pillars which support the roof, and the three or five in the centre are left open to form one large hall, while the sides are partitioned off to make rooms. Beyond the gable there is usually an extension called the Urfang, literally the ear-house, from its resemblance in position to that organ. On each side of the large courts fronting the hall are side houses of one or two stories. The garden of a Foo is on the west side, and is usually arranged as an ornamental park, with a lake, wooded mounds, fantastic arbours, small Buddhist temples, covered passages,

and a large open hall for drinking tea and entertaining guests, which is called Hwat'ing. Garden and house are kept private, and effectually guarded from the intrusion of strangers by a high wall, and at the doors by a numerous staff of messengers. The stables are usually on the east side and contain stout Mongol ponies, large Ili horses and a good supply of sleek, well-kept mules, such as North China furnishes in abundance. A prince or princess has a retinue of about twenty, mounted on ponies or mules."

By something more than a sumptuary law, all houses of any pretension face southward, and their sites, far from being left to the mere choice of the proprietors, are determined for them by the rules and regulations of Fêng Shui. This Fêng Shui is that which places a preliminary stumbling-block in the way of every Western improvement. If a railway is proposed, the objection is at once raised that it would destroy the Fêng Shui of the neighbourhood by disturbing the sepulchres of the dead. If a line of telegraph is suggested, the promoters are promptly told that the shadows thrown by the wires on the houses they pass would outrage the Fêng Shui of the neighbourhood and bring disaster and death in their train.

In front of every house which is protected at the rear by the approved genial influences, there should be a pond, and the approach to the door should be winding for the double purpose of denying a direct mode of egress to the fortunate breath of nature secured by the conditions of the site, and of preventing the easy ingress of malign influences. For

the same reason a movable screen is commonly placed in the open doorway of a house, which, while standing in the way of the admission of supernatural evil, effectually wards off the very actual discomfort of a draught. With equal advantage a pair of stone lions placed at the doorway of a house which is unfortunate enough to be faced by a straight lane or street are said to overcome the noxious currents which might be tempted by the direct access to attack the dwelling.

Temple architecture differs little from that of the houses and varies in the same way from splendour to squalor, from gorgeous shrines built with the costly woods of Borneo and roofed in with resplendent glazed tiles to lath-and-plaster sheds covered in with mud roofing. In country districts, and more especially in hilly regions, Buddhists show a marked predilection for the most sheltered and beautiful spots provided by nature and there rear monasteries which might well tempt men of less ascetic mould than they profess to be made of to assume the cowl. The contemplative life which they are in theory supposed to lead is held to tempt them to retire from the busy haunts of men and to seek in the deep ravines and sheltered valleys the repose and quiet which in more public positions would be denied them. It says much for the charity of the people that out of their poverty such sumptuous edifices can be raised to the glory of Buddha. Many owe their existence to the beneficence of emperors and others to the superstition of notables who, in the performance of vows, have

reared stately temples to the beneficent avatars of Buddha who have listened to their prayers. The majority, however, are built from the doles secured by the priests from the wretched resources of the people.

It is impossible to leave the architecture of the country without saying one word about the bridges which span the canals and rivers. For the most part these are high wooden structures such as those with which the willow-pattern plates have made us familiar, but occasionally, and especially on the highways to the capital, substantial stone bridges stretching in a series of arches across the streams are met with, carefully wrought and adorned with all kinds of fantastic devices. A noticeable instance of a bridge of this kind is one which crosses the river Hwên on the west of Peking. Though upwards of six hundred years old, its neighbourhood to the capital has secured its preservation. Its length is seven hundred feet and at its narrowest part the roadway is twelve feet wide. Stone lions of varied and quaint shapes stand at intervals along the parapets, and in such numbers that, according to local legend, no one has been able to count them correctly. For the most part, however, the condition of the bridges throughout the country is deplorable. Carters and horsemen cross them at imminent peril to life and limb, and had not the animals learnt to pick their way with as much caution as that practised by travellers on foot, the passage would often be impossible.

PAGODAS

JOHN HENRY GRAY

NO one can visit China without admiring its numerous pagodas. These are erected in or near cities, often on the banks of rivers and streams. They are of various kinds. Those of the first class are lofty and graceful towers, consisting of seven, or nine stories; in some instances of thirteen. The towers, which are generally octagonal, diminish in height and width as they ascend, and above each story there is a projecting roof of tiles. These are generally glazed and of a green colour, and each corner of the roof is ornamented with a bell. As a rule, pagodas are built of bricks, the facing being often of stone. In some parts of the empire they are made of iron. Thus, for example, in the neighbourhood of the city of Chin-Kiang I saw one of iron consisting of nine stories. This structure, which is not more than sixty or seventy feet in height, stands within the grounds of the Kham-Loo Sze or Sweet Dew Monastery. It is of great antiquity, having been erected during the Tong dynasty, and on each of its sides are numerous representations of Buddha. The monastery, which is famous in Chinese annals, stands on a hill and commands a very extensive and charming view of the surrounding country.

At Nankang Foo on the banks of the Poyang Lake, I saw, five miles from the gates of the city, a graceful pagoda standing on the top of a peak which rises two thousand feet above the level of the sea, in the form of a sugar-loaf, from the rocky sides of the Loo Shan range. This pagoda, I afterwards learned, is made of iron, and upon each of its sides, as on the iron pagoda at Chin-Kiang, are representations of Buddha in relief.

The ascent from story to story is effected by a spiral staircase consisting of stone steps, and constructed within the outer and inner walls, of which almost all pagodas consist. The most beautiful pagoda which I visited was that at Woo-see, a city on the banks of the Grand Canal. The largest which I saw was that at Soo-chow, also on the banks of the Grand Canal. The circumference of the base of this tower is about 200 feet. It consists of two walls, an outer and an inner, between which the staircase winds to the summit. There are nine stories, each containing within the inner wall a spacious chamber paved with limestone flags, and entered at each of its eight sides by an arch. These chambers reminded me of so many churches of the Holy Sepulchre. In the walls there were niches, which were probably at one time occupied by idols of Buddha. The pagodas do not appear to be plumb in every case, and two or three of those I visited were certainly leaning towers. For example, the pagoda on the summit of the Hoo-choo Shan, near Soo-chow, reminded me greatly of views which I have seen of the leaning tower

of Pisa. This structure, which, like the Soo-chow pagoda, consists of two walls, each six or seven feet in thickness, was erected during the Hon dynasty, and bears every mark of great antiquity.

In some of the provinces there are square pagodas. Amongst the most beautiful square pagodas which I have seen, I may mention one at Woo-chang, a city on the banks of the Tai-Hoi or Great Lake, and another at Song-Kong, a city not far distant from Shanghai. These pagodas are from 120 feet to 130 feet in height.

The origin of pagodas is still involved in more or less of obscurity, although much has been said and written upon the subject. From their being built so frequently upon the banks of rivers or creeks, it has been supposed that they were designed to serve in the first instance as beacons to announce the approach of invading fleets or armies. This is a supposition, however, which need not be discussed. The importance of building pagodas as towers sacred to Buddha was probably in the first instance impressed upon the minds of the Chinese by the Indian bonzes who came as Buddhist missionaries to China in the early part of the Christian Era; and it appears that these structures were unknown in the empire until the introduction of Buddhism. The pagodas of China, though they differ in point of architecture from the Gopuras or tower temples of the Hindoos, are analogous structures; and it is customary to find in many of the most ancient of them representations of Buddhistical deities.

In not a few instances pagodas are erected within the precincts of Buddhist temples, the court by which they are enclosed being often of considerable extent. For example, in the first court of a large Buddhist temple in the city of Shee-Moon on the banks of the Grand Canal, there are two pagodas which from their appearance I was disposed to conclude were structures of a very early date. In the vicinity of the city of Soong-Kong, also on the banks of the Grand Canal, I visited a Buddhist temple, in the courtyard of which there was a very lofty and graceful pagoda. In the southern provinces, also, we often find pagodas erected in the courtyards of Buddhist temples. Thus, the walls of the Luk-yoong Sze monastery, situate in the Tchutin Kai street of the city of Canton, contain the famous Flowery Pagoda, erected during the Liang dynasty in the Sixth Century of the Christian Era. It was erected by one Sù Yu, a governor of Canton, at the suggestion of a Buddhist abbot, named Tam Yu, as a necessary appendage over which the abbot presided. It has an extremely weather-beaten appearance. It is said that when the work of building it was brought to a close, the builder, who was named Laong Tai-toong, predicted that if ever the vane, which consisted of nine iron balls placed on a perpendicular rod, fell down, evil would befall the city. To prevent the fulfillment of this prediction, the authorities at Canton and the people have at various times throughout the course of centuries expended their funds in keeping the structure in good repair. About five or six hundred years ago it was thoroughly re-

paired by a famous Chinese architect of that period, named Loo-Pan, a worthy who was canonized at his death and whose idol is now worshipped in many temples by carpenters and joiners as the tutelary deity of their craft. After the repairs which the pagoda underwent at the hands of Loo-Pan it was neglected for several years and 220 years ago the vane fell. Within a few months after it had fallen, the city was invaded by the Tartars. The invasion was crowned with success, and the Tartar dynasty Tai-Tsing, which superseded that of Ming, rules to this day over the fair provinces of the Celestial land.

The Cantonese of that period felt deeply the fulfillment of a prophecy made so many centuries before, and at once resolved to re-erect the vane. The resolution was speedily carried into effect; and the dread of troubles again befalling the city should the vane once more fall to the ground, caused them to pay careful attention to the pagoda for several years. Like all Chinese institutions, however, it came to be neglected; and in the month of August, 1856, the vane again fell with a heavy crash, breaking the roof of an adjoining temple, and striking a priest who was in the act of saying matins to Buddha. When the Cantonese discovered that the vane of the pagoda had again fallen, they inquired eagerly of the soothsayers what calamities were likely to befall the city. The mystery was soon disclosed, for in the following month, September, the affair of the lorcha *Arrow* took place, which led to an angry and unsatisfactory correspondence between the English and Chinese officals.

In the following month of October, Sir Michael Seymour declared war against the Viceroy Yeh, and proceeded to bombard the city—a measure which eventually led to a general war with China.

Many pagodas have been erected by private individuals as evidences of the pious feeling of willing sacrifice, or the generous wish to do something for the glory of Buddha. At Tung-chow, there is one of thirteen stories, which was erected out of funds contributed by pious Chinese ladies residing in the cities of Tung-chow and Peking, which are within a distance of ten miles from each other.

In the Fifteenth Century they were sometimes built to perpetuate the memories of distinguished men and women. Native writers inform us that the once famous porcelain pagoda at Nanking was erected in the year of our Lord 1413, by the third sovereign of the royal house of Ming, in sign of his gratitude towards his mother. It is also stated by native writers that in order to exercise a good influence over the city of Nanking and its environs, no fewer than five pearls of great price were placed on the roof of the pagoda. One was to prevent the overflowing of the adjacent river Yangtsze; a second to ward off conflagrations; a third to avert tempestuous winds; a fourth to check the prevalence of dust-storms; and a fifth called a night shining pearl, to render futile all attempts made to disturb the peace during the hours of darkness. The outer walls of this once graceful tower were built of bricks of the finest

white porcelain. The Chinese say, however, that the predominating colour of the pagoda was green, owing in a great measure to the fact that the eaves by which each story was defined were of that colour. The inner walls, it appears, were built of ordinary bricks of clay and not of porcelain, as the Western world has been led to suppose. They were, however, encased by fine porcelain bricks, yellow and red, and, like the porcelain bricks forming the outer walls, so richly enamelled as to impart a very imposing appearance to the structure. This pagoda was an octagon, and nine stories high, each story being nearly thirty English feet in height. As with Chinese pagodas in general, the summit was crowned with a large gilded ball, fixed to the top of a strong iron rod or bar, which was encircled by nine iron rings, each of considerable circumference. The time occupied in building the pagoda is said to have been nineteen years, and the sum of money expended not less than 200,000 pounds sterling. The city of Nanking was captured by the rebels in the year 1853, and in 1856 these Vandals razed to the ground the porcelain tower which for upwards of four centuries had been regarded as one of the wonders of the world. The citizens of Nanking say that this act was the result of a speech made by one of the rebel kings, of whom there were several, during the course of an angry conversation with his colleagues. He said that from the pagoda in question he would bombard and witness the downfall of Nanking, and with the downfall of the city the defeat and disgrace of his coadjutors. These immediately

THE PORCELAIN PAGODA

issued an order for the destruction of the pagoda, and, unfortunately for antiquities and fine arts, the order was promptly obeyed.

I visited Nanking in the month of January, 1866, and on arriving at the place where the pagoda stood, I did not find one stone left upon another.

Pagodas also seem to have been erected on the ground that they exercise a good geomantic influence over the fields, hills, rivers and groves, as well as towns and villages in their vicinity.

In Mongolia I saw only one pagoda. It is situated in the imperial hunting-grounds of the city of Jehole, and is by far the most beautiful of all the pagodas I have ever seen. It is nine stories high and is surmounted by a gilded dome.

Besides pagodas of the first class, consisting of seven, nine, or thirteen stories, there are others which consist of three or five stories. Those constituting the second class are very numerous in the south, and are, as a rule, called literary pagodas, and occasionally pencil pagodas, from their supposed resemblance to a Chinese pen or pencil. They are found not so generally in the vicinity of cities and towns as in the neighbourhood of villages and on the banks of rivers, streams and creeks. Like those of the first class, they are considered to exercise a good geomantic influence over the adjacent country, causing peace, wealth and literature to flourish and abound. The most beautiful pagodas of this class which I visited were one situate at Shek-moon,

a village about eight miles to the west of Canton, another near Kow-pew, a village in the immediate vicinity of Fa-tee, Canton, and a third at Teng-yune, a district city in the province of Kwang-si.

PORCELAIN AND POTTERY

J. DYER BALL

THE word porcelain, it is said, was introduced by the Portuguese (in the Sixteenth Century) who first brought such ware in any quantity to Europe from China. The name "refers to the exterior appearance resembling the shining white of the Cypræa or porcelain shell (Portuguese *porcellana*), so called from its carved upper surface being supposed to resemble the rounded back of a porcella, or little hog."

Marco Polo saw the manufacture of it in China in A. D. 1280 and informs us that it was sent all over the world, and evidences of this early trade in it are found in India, Persia, Egypt, Malayia and Zanzibar.

The Chinese from the most ancient times have cultivated the art of welding clay, and they claim the invention of the potter's wheel, like most of the great nations of antiquity. Like the origin of many Chinese things, the invention of porcelain is shrouded in the mists of antiquity, and no certain date can be assigned to it. It is generally ascribed by them to the ancient Emperor Shun, who is supposed to have reigned during the third millennium B. C.; but some attribute it to his more famous predecessor, Huang Ti, who is given a Director of Pottery among the officers of his court.

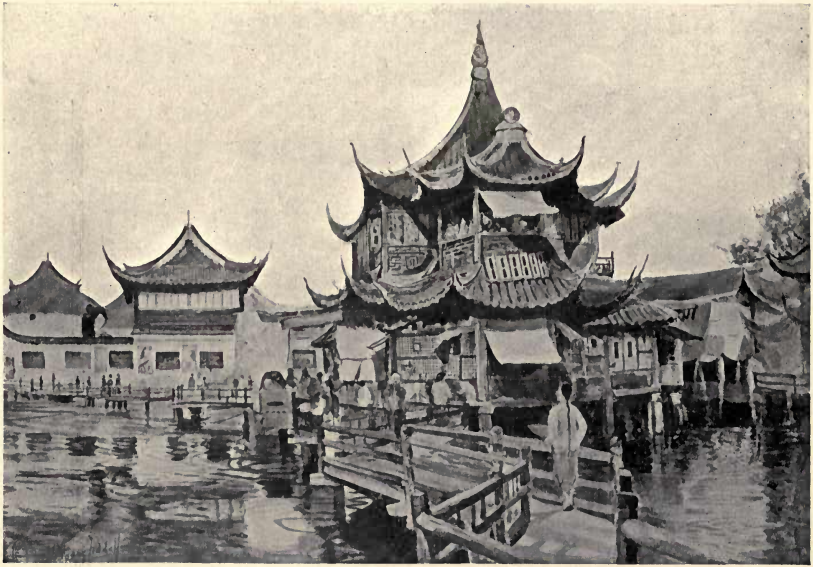
Some have been sceptical enough to suppose that it was not known "long if at all, before the Ming dynasty (A. D. 1368)," while again, on the other hand, it is asserted that porcelain was invented when, in the middle of the Ninth Century, certain pieces were produced of a white colour, like ivory, and giving a clear sound when struck.

It is supposed that the Chinese endeavoured to imitate ivory in their whole porcelain, which is known in France as *blanc de chine*.

The cups produced at Ta-i of this ware have had their praises sung by Tu Fu, a poet of the T'ang dynasty. The decorations were effected before the baking, and were not elaborate, being confined to such subjects as fish, flowers, etc.

"This was the time when the cobalt decorations under glaze were first employed, which from then till now have played such an important part in the ornamentation of Chinese porcelain, especially for domestic use among the Chinese themselves."

The paste of porcelain-ware is prepared usually from two ingredients; these are finely mixed and pulverized; the one is known as *Kaolin*, so called, it is said, from a hill to the east of the Chinese Imperial Porcelain manufactory, King-teh-chin, *Kao* meaning high in Chinese and *lin* (properly *ling*), a ridge or high peak, which hill, however, does not yield the product of decomposition which we in Europe call *Kaolin* ("porcelain or pipe-clay"), but a phyllite, whose chemical composition resembles that of the Swedish Häl-



OLD TEA-HOUSE, SHANGHAI. SAID TO BE MODEL FOR "WILLOW PATTERN" PLATE

leflinta (?); the other ingredient consists of some mineral "rich in silicic acid, the so-called flux—usually felspar or pegmatite porcelain stone (. . . these porcelain stones, which are wanting in our porcelain industry, contribute greatly to that of China and Japan), or some other white-burning form of quartz is used in the finer ceramics." The proportion of the two and the degree of heat in firing depend upon whether porcelain or faïence is to be produced. Some of the colours which were used by the Chinese six hundred years ago to decorate their porcelain, we are not yet able to imitate. The white Ting porcelain would appear to have been in existence during the Seventh Century. The Ting-Yao was made at Ting-Chau in Chihli, whence its name. It was also known as white Ting porcelain from its colour being mostly of a brilliant white. It is probably one of the earliest kinds. There were three varieties of it—plain, smooth and that having ornaments in relief. The sign of its being genuine is that of having marks like tears on it. It is to be distinguished from the creamy white of another species of porcelain, the *Kien-yiu*, made in Fuhkien. Commencing with the beginning of the Seventh Century, it seems probable that the manufacture of porcelain "began to flourish in various parts of the Empire." Of the different kinds produced during the T'ang dynasty, no specimens, as far as is known, are extant, but those of the Sung period are to be found in the market; these, from their age, command a good price. Unfortunately, however, many of this period were of such

a delicate make as to be unfitted for survival during the centuries that have intervened. Some, especially those of an indestructible nature, have been handed down; the others are only known from the descriptions given of them in books. Amongst the best of them were the Ch'en and Ju kinds. The Ju was of a pale bluish-green.

At the same time as the Ta-i cups, mentioned above, were produced at Yueh-chow for the Emperor's use, the class of porcelain styled Pi-se was made; the colour described as "a hidden colour" has given rise to some discussion as to the precise meaning. So fine was certain porcelain made here that it was described "as transparent as jade and so resonant as to be used in sets of twelve to play tunes upon." But few, if any, specimens of these ancient examples of ceramic art are in existence. No kind of painted decoration appears to have been used before the Sung dynasty, as writers are silent about anything of the kind.

The Tenth Century is marked by progress, both in the perfected operations and in the art of the decorator, which felt the influence of Buddhist bringing Indian art in its train, and improving the taste of the natives. The Chinese describe the porcelain produced at this epoch (A. D. 960) in the following terms:—"Blue as the sky, bright as a mirror, fragile as paper, and sonorous as a plaque of jade stone; they were lustrous and of a charming delicacy; the fineness of the crackle and the purity of colour are distinguishing features of them: they eclipse by their beauty

all preceding porcelains." They were called by the highly poetical name of *yu kwo tien tsing*, "cerulean blue in the cloud rifts as it appears after the showers;" they were highly valued and even broken fragments were treasured up as jewels would be and formed into ornaments. We shall find that later on these were imitated with good effect.

Amongst numerous manufactories opened then throughout the empire, that of King-teh-chin in Kiangsi, established in A. D. 1004, takes the preëminence. It is still the Imperial manufactory and supplies all the fine porcelain used in the country. It was almost wholly destroyed by the T'ái-p'ing rebellion. A million workmen were employed there previous to that event, when they were dispersed, either joining the insurgent ranks or dying of want; but according to latest accounts these manufactories are resuming their prosperity; five hundred kilns, it is said, are constantly burning.

> "And bird-like poise on balanced wing
> Above the town of King-te-tching,
> A burning town or seeming so,—
> Three thousand furnaces that glow
> Incessantly, and fill the air
> With smoke uprising, gyre on gyre,
> And painted by the lurid glare,
> Of jets and flashes of red fire."
>
> —Longfellow: *Kéramos.*

Rapid progress was made in the art, and at the end of the Tenth Century coloured enamel was first applied on the pieces baked in biscuit, and various colours such as several

shades of violet and blue, as well as yellow were used. Buddhist and Taoist figures, flowers and the Chinese written characters, which have for so many centuries lent themselves readily to decorative art, all were employed, as well as fillets in relief.

The Chün is another of the oldest kinds of porcelain. The factories for its production were in existence in the Tenth Century at the beginning of the Sung dynasty. One native work says:—

"The highest quality consists of pieces having a colour as red as cinnabar, and as green as onion leaves and kingfisher's plumage . . . and the purple brown colour of the skin of an egg-plant fruit, or of pieces red like rouge, green like onion leaves and kingfisher's plumage and purple like ink-black,—these three colours being pure and not in the slightest degree changed during the firing."

Kuan-yao, mandarin porcelain, as its name implies, was produced in certain Government factories.

Dr. Hirth describes the specimen seen by him as "of a peculiar brownish green, a sort of bronze colour, called by the Chinese *ch'-á-ch'ing*, tea-green," but the varieties described as of the Sung dynasty are "white and thin like paper;" "another was very much the same as *Ko-yau* [the ancient *céladon* crackle] with three gradations in colour constituting their value, viz: (1) a pale *ch'ing*-green; (2) a yellow white; and (3) grey. The *Ko-ku-yao-lun* speaks of *ch'ing*-green playing into pale scarlet, the shades being very different though; the best ones having the

"crab's claw pattern" and "a red brim with an iron-coloured bottom."

Another division of porcelains was the *Lung-ch'üan-yau* and *Ko-yau*, the real old *céladons* described as of a "sea-green mixed with bluish or greyish tints, neither a decided green nor anything like blue." The qualities it possesses are "thickness, heaviness, rich olive, or sea-green enamel, white paste, and a ferruginous ring on the bottom—the paste which was originally white, turned red in the fire. These were produced in the Sung and Yüan dynasties (A. D. 960 to 1368) and seem to have been carried by the current of mediæval Chinese trade into Arab possessions and other foreign countries."

We quote from Galland's work the following interesting account of crackle, that curious characteristic of many specimens of porcelain :—

"This crackle like the following class [*céladon*] consists of a glaze, white or coloured, generally covering a coarse paste resembling stoneware, which is sometimes of quite a red colour. Although now artificially produced, it is said, originally, at an early period, to have been discovered by accident. Crackle, it is said by the Chinese, was known during the southern Sung dynasty (A. D. 1127–1278). There seem to be various ways of producing this effect, which appears in the main to have been caused by exposing the piece to a sudden drop in temperature, thus causing the glaze on the surface to contract faster than the paste or biscuit, and so break into sections, which,

when baked, become crackle. In these small cracks in the glaze, Indian ink, or a red colour were sometimes rubbed, thus heightening the effect. The Chinese were so completely the masters of the process that they could turn out at will crackle of any size, now known as large, medium and small crackle, the latter being called by the French *truité*, from its resemblance to the scales of a trout."

The crackled porcelain known as *tsui-k'i* in the Thirteenth Century was also a product of this first or primitive period of the ceramic art in China. The beautiful coloured ground tints, chalcedony, dull violet, yellow and Turkish blue, so much valued by collectors, began to be used in the Thirteenth Century.

The second period, the Hsüan Tê, comprises the reigns of Hsüan Tê, Chêng T'ung, and Ching T'ai, lasting from A. D. 1426 to A. D. 1465. Ceramic art was still in a formative stage at the commencement of this period, notwithstanding the advances made in the last period. Its characteristic type was the decoration of blue flowers under the glaze. This blue was the su-ni-po, and took after the firing a pale blue. This porcelain is highly esteemed by the Chinese. M. Paléologue describes the pieces thus produced in the following terms: "*Elles ont, en effet, un charme doux de coloris et de composition, une pureté de ton, une delicatesse d'aspect qui n'ont jamais été surpassés.*"

Red was also put into the enamel for the first time before the glaze was applied, being "painted on the paste so

that the red designs shone through the glaze, dazzling the eyes. It is described as obtained by powdering rubies from the West, but this is impossible." It was a copper silicate; and the red for painting over the glaze was prepared from sulphate of iron and carbonate of lead. This mixture produced a fine coral red and to procure a deep enough red, cornelian was employed.

Amongst other work produced at this time may be mentioned some pottery known by the Portuguese as *boccaro:* the fine kind of this ware was formed into tea-pots and other objects, while the coarser sort was employed as ornamentation on walls, it being used in the famous Porcelain Tower of Nanking, which was built A. D. 1415–1430. The reign of Hsüan Tê is celebrated for its porcelain, which is held [by some] to be the finest produced during the Ming dynasty: every production was of the highest artistic value. Cups were made of a bright red or of sky blue. The surface on some cups was granulated like the skin of a fowl or the peel of the sweet orange. There were vases crackled like glass, or with veins as red as the blood of the eel, rivalling in beauty the porcelain of Jou-chou and the Kuan-yao. The bowls decorated with crickets were of extraordinary beauty.

The third epoch, that of Ch'êng Hua, includes the reigns of Hung Chih, Chêng Tê, Chia Ching and Lung Ch'ing, and lasted from A. D. 1465 to 1573. Blue porcelain was still manufactured, less pure materials being employed in place of the su-ni-po.

At the same time advances are noticeable in other points, such as arrangements of colours and skill in designs, etc. An improved quality of cobalt seems to have been used (A. D. 1521) and a new dark blue was produced; the objects made in it commanded a high price.

"In the Ch'êng Hua period [that of the reign of the sovereign A. D. 1465–1487] lived several celebrated artists. One made jars which he decorated on the upper part with the *moutan* (tree peony) in flower, and below a hen and chickens full of life and movement. There were also cups with handles, painted with grapes; wine cups ornamented with figures and the lotus; others as thin as paper, painted with blue flowers; others with locusts. The enamelled were especially esteemed. The blue on the ware of this period is inferior to the Hsüan Tê, but its paintings and colours surpass any that preceded them.

Gilding, which was first employed during the Yüan dynasty, was brought to perfection during the reign of Ch'êng (A. D. 1465–1489).

In the Chia Ching period (A. D. 1522–1566), the dark blue vases were alone in favour.

Immense quantities of porcelain were ordered to be manufactured for Imperial purposes in A. D. 1571: no less a number than 105,770 pairs of different kinds of articles and in 1583 as many as 96,000 pieces, but remonstrances were made by the censors, and in some instances, at all events, the amounts were reduced. This wholesale ordering and consequent enormous production has flooded

the streets of Peking with porcelain of that date, "where a street-hawker may be seen with sweetmeats piled on dishes over a yard in diameter, or ladling iced syrup out of Ming bowls, and there is hardly a butcher's shop without a large Ming jar."

The fourth period is styled the Wan Li period, though it covers the reigns of T'ai Ch'ang, T'ien Ch'i, and Ch'ung Chêng of the Ming dynasty, as well as that of Shun Chih of the present, or Ts'ing dynasty or Ch'ing and lasted from A. D. 1573 to 1662.

Green and the "five coloured porcelains" were the chief products.

The fifth epoch is that of the reign of the Emperor K'ang Hsi (A. D. 1662–1723), in which the art of the manufacture of porcelain attained its highest eminence, as M. Paléologue says about it:

"*C'est la belle époque de la porcelaine. Les procédés se sont perfectionnés, les ressources des céramistes et des peintres sont plus riches; d'autre part les formes sont plus heureuses et mieux pondérées, la composition plus savante et plus variée; les colorations ont une harmonie douce on une puissance d'éclat que les pièces anciennes, avaient rarement réalisés.*"

The most of the porcelain of this period may be grouped under the four heads of white porcelain, green, rose and coloured glaze.

The white porcelain was made in Te-hoa in the Fuh-kien province; the Chinese call it *peh tsz*, that is, "white porcelain." It "is very lustrous and polished," but it is

very thick. It was used with good effect in the construction of statuettes of Buddhist idols.

The white is not confined to one shade but runs through all the varieties.

With regard to the green porcelain, two schools sprang up: one, while following the models of antiquity, introduced a grace and beauty and an improvement in style wanting in the old works. Flowers, sprays of trees, grasses, flights of birds, beetles and dragon-flies, all lent their aid to the decorations of these objects, and the love of nature, so inherent in the Chinese, had full scope, while in combination with the dominant green, appeared red and touches of yellow, blue and violet; the other school, while paying less attention to colouring, had able brushes and skilful hands which were employed in depicting historical or religious scenes, full of life and movement, but unfortunately an Imperial edict in A. D. 1677 put an end to the production of such scenes.

Several new colours were discovered about A. D. 1680. The rose-colour had different shades of "exquisite sweetness." The commonest subjects employed were flowers and birds, amongst the former, the lotus and chrysanthemum were favourites. This kind of porcelain, however, was further perfected in the following period.

Of the remaining porcelains of this epoch the *céladons* and the *flambés* are to be particularly noticed. With regard to the former they were not first produced during this epoch, but some manufactured now were perfect gems in

brilliancy. Turquoise-blue, sea-green and a suspicion of violet is one description of what *céladons* are, and all these tints are often met blended in one.

The spotted *céladons* which were the rage in France in the Eighteenth Century were also the product of this period. There were some beautiful specimens of *flambés* at this time: one is described as resembling precious stones blended together; but it is in the next period that these works were the most finished. During K'ang Hsi's reign crackled china was brought to perfection.

Amongst other noteworthy productions of this epoch are to be named the *tsang*, the enamel of which was serpent green, gold yellow, pale yellow, violet, or light green; and this variety took all the colours of bronze.

The sixth epoch is that of Yung Chêng and Ch'ien Lung, A. D. 1723 to A. D. 1796. The commencement of the period marked a new era in ceramic art, and the modern school may be said to have then begun. The artists of the modern school as regards the processes and technical skill are the equals of their predecessors, in some points they are even superior to them, as for example in the egg-shell china produced by them; but at the same time there are distinguishable the causes which resulted in the decadence of the Chinese porcelain later on, for the ornament is overdone, the tendency being to cover the whole surface with arabesques, branches and foliage.

During Yung Chêng's reign, a period of thirteen years, the ceramic art declined and very little fine work was done.

Yet what was done was of interest. There is a fine egg-shell specimen, very thin, often decorated. Some pieces were of the colour of an egg and as shining as silver. Others were imitations of the ancient wares, especially the five-coloured Ming, true to the colour of the porcelain, which is of a grayish white, but rather coarse in appearance, instead of a clear white, like the K'ang Hsi work. The colours used and the style of decoration are so exact that it would be difficult to detect the difference, were it not perhaps for the introduction of certain fruits, the peach and pomegranate, for instance, and the peculiar modified shapes of at least the beakers.

The "hawthorn pattern"—really the "prunus," which produces its blossoms before its leaves—is to be met with bearing very early date-marks; but it is now generally held that none are genuine previous to Yung Chêng (1723–1730) and "the finest and most prized examples were probably made about this date."

In Ch'ien Lung's reign many varieties of china were produced, but the principal types may be ranged into four classes: the rose porcelain, egg-shell, *flambé* and that for exportation. We have already mentioned the first under the reigns of K'ang Hsi and Yung Chêng; the egg-shell porcelain which reached its perfection about A. D. 1732 was a most delicate production; the *flambé* porcelain presents the appearance of a play of colours and as we have already said of precious stones fused together; currents of air were rapidly directed on the vase while it was in the fire; the

Chinese have taken their inspiration as colourists of porcelain from nature, whenever rich tones or a play of colours presented themselves; the porcelain for exportation consists of several varieties, such as Mandarin porcelain, where those functionaries figure as the decorations. This porcelain is sent to Europe and is very inferior in character. There is also porcelain with Persian design for the Persian market; and Chinese porcelain exported and decorated in Europe.

The seventh epoch is the present period commencing with A. D. 1796. It has seen no progress, but is rather a period of decadence, partly due to the excessive demand for Chinese porcelain of any style or character in the West, and also as well to the diminution of artistic judgment in China.

The marks on Chinese porcelain chiefly consist of a date, or rather the name of the reign of an Emperor, or that of a dynasty or both combined. The workman's name does not appear, as "in China every piece passes through the hands of a number of workmen, each contributing his fraction to the decoration. All these decorators being other than the potter who turned the vase, and the workman who glazed it, no single specimen could be marked as the work of one man."

With the Chinese collector age is the first requisite, and beauty is a secondary consideration.

COINS AND ART

ROBERT K. DOUGLAS

THE coinage of China, like every other institution of the Flowery Land, has two aspects—the one that which it professes to be, and the other that which it really is. Strange as it may seem, the Chinese have only one coin which is known to them as *ch'ien*, and to us as *cash*. In value a cash professes to be about one-tenth of a halfpenny, but as a matter of fact it varies in almost every district, and it is not even at all uncommon to find two kinds of cash current in one neighbourhood. In some parts of the country people "go to market with two entirely distinct sets of cash, one of which is the ordinary mixture of good and bad, and the other is composed exclusively of counterfeit pieces. Certain articles are paid for with the spurious cash only. But in regard to other commodities this is a matter of special bargain, and accordingly there is for these articles a double market price." [1] Independently again of the confusion arising from the use of genuine and counterfeit coins side by side, is added the uncertainty due to the system of counting. A hundred cash means varying numbers, other than a hundred which are determined by the usage of each locality. A stranger,

[1] A. H. Smith, *Chinese Characteristics*.

therefore, is liable to suffer loss at the hands of trades people, who still further complicate matters by almost invariably naming a higher price for each article than that which they are prepared to accept. The weight of any considerable sum in cash is an additional objection to these most inconvenient coins. A dollar's worth of cash weighs about eight pounds, and the transportation of any large sum in specie is, therefore, a serious matter. For the purpose of carriage the cash are made with square holes in the centre, by means of which they are strung in nominal hundreds and thousands. It is obvious, of course, that for the purpose of anything commanding more than a very low value some other currency must be employed, and this is supplied by lumps of silver, the values of which are in every case tested by the scales. In common parlance the price of goods is reckoned at so many taels weight, a tael being, roughly speaking, the equivalent of an ounce, and for the sake of general convenience silver is cast into "shoes," as they are called from their shape, weighing a specified number of taels or ounces. For smaller amounts than are contained in a "shoe" broken pieces of silver are used, but in every case the value is reckoned, not by the piece, but by the weight. In strict accuracy even the cash is undeserving the name of coin, since instead of being moulded it is roughly cast, and both in design and manufacture does little credit to a nation which is unquestionably possessed of a large share of artistic taste.

Imperfect and undeveloped though it is, the coinage of

China has a very long ancestry, and can trace its descent from about 2000 B. C. One of the earliest shapes which the coins took was that of a knife, no doubt in imitation of the real weapon, which was early used as a medium of exchange. These knife coins originally consisted of the blade and handle, the last of which was terminated in a round end which was pierced in imitation of the article which they were intended to represent. By degrees the blade became shortened, until it entirely disappeared. The handle next suffered diminution, and eventually the round end with a hole in the centre was all that was left, and it is that which is perpetuated at the present day in the modern cash.

The prominence which the artists of Japan have of late acquired and the very inferior specimens of Chinese work which now commonly reach our shores, have blinded people to the real merits of the pictorial art of China. The same marked and peculiar features characterize the arts of the two countries. In both the power of representing with fidelity birds, fishes and flowers is remarkable, and an exquisite skill in harmonizing colours, and of giving life and vigour to forms, distinguishes the works of artists on both shores of the Yellow Sea. In like manner the same faults are observable in both schools. Perspective is commonly defective, the anatomy of the human form is entirely misunderstood, and the larger animals, such as horses and cattle, suffer distortion at the hands of the artists. One noticeable feature in the technicalities of the art is the absence of shadow, the effect of which is produced by such skilful

drawing that the omission is scarcely observed. As in the case of every fine art in China, the most precise rules are laid down to guide the painter, and the effect is observable in a certain uniformity in pictures of landscapes and in the groupings of figures. The ideal landscape of the guide-books consists of a cloud-capped mountain, in the bosom of which a temple nestles surrounded by trees, one of which must be a weeping willow. On a rocky eminence should stand a gaunt and bowed pine-tree. Near this must be a waterfall crossed by a rustic bridge, forming a link in a winding-path which leads up to the temple, while in the far distance should be seen sailing-boats wending their ways on the much-winding river which flows round the foot of the mountain. The addition of a couple of aged chess-players seated under a willow tree on a prominent plateau on the side of the hill is recommended as being likely to give life to the scene. In two branches of their art Chinese draughtsmen may be said especially to excel. In the certainty with which they draw their outlines they are probably unmatched, except by the Japanese and in the beauty of their miniature painting they have few equals. The skilful use of his brush which every schoolboy has to gain in copying the hieroglyphic characters of the language accustoms him to sketch forms with accuracy, and gives him an assured confidence in the drawing of his outlines. As, in addition, he is habituated to the use of Indian ink instead of lead pencils, he is aware that in his work *vestigia nulla retrorsum*, and that a false line must always remain

against him as evidence of his want of skill. The mastery thus acquired gives him that wonderful power of unfalteringly expressing on paper the scenes he wishes to delineate which so often excites the astonishment of European draughtsmen. The practice with the brush stands the miniature painter in good stead, and enables him to lay on his colours with such certainty, and with so unfailing a steadiness of hand and eye, that he is able to represent with clearness, and often with exquisite beauty, patterns of microscopic minuteness. No better specimen of this last phase of the art can be instanced than the best examples of painting on porcelain. For delicacy of touch and richness of colouring these are often masterpieces, and possess a beauty which must charm every tutored eye.

According to tradition the first beginnings of art in China are to be traced back many centuries before Christ, and were devoted, as in all primitive societies, to the adornment of the palaces of kings and the houses of the great nobles. If historians are to be trusted, the rude efforts of these early artists bore traces of the characteristics which have marked so distinctly the later developments of the art. The introduction of Buddhism, with its religious mysteries, its sacred biographies, and its miraculous legends, supplied a fresh motive to the artists of China, who at once caught the inspiration, although they treated the subjects after the marked national manner. In the troublous period which succeeded the fall of the Han dynasty (A. D. 220), art, like all the other accomplishments which flourish best in times of peace,

fell into decay, and it was not until the establishment of the Tang dynasty (A. D. 618)—the golden age of literature and culture—that art occupied again its true prominence in the estimation of the people.

It is at this period that we find the objects of nature represented with the fidelity and skill with which we are familiar in Chinese work. Throwing aside the martial notions of the early masters and the religious ideas imported from India, the native artists sought their subjects in the fields and woods, on the mountainside and by the river's bank. They transferred to their canvases the landscapes which met their eyes, the flowers which grew around them, the birds as they flew or perched, and the fishes as they darted and swam in the clear water of the streams. These they depicted with the minuteness common to their craft and rivalled in lifelike rendering the work of the celebrated Ts'ao (A. D. 240), of which it is said that having painted a screen for his sovereign, he carelessly added the representation of a fly to the picture, and that so perfect was the illusion that on receiving the screen Sun K'üan raised his hand to brush it away. As time advanced, the lamp of art again grew dim, and it required the fresh impetus of a new dynasty to revive its brilliancy. The Sung dynasty (A. D. 960–1278) was rich in philosophers, poets and painters, and while Chu Hi wrote metaphysical treatises and the brothers Su sang of wine and the beauties of nature, Ma Yuen, Muh Ki, Li Lungyen and a host of others painted birds and flowers, landscapes and figures, dragons and monkeys,

together with all kinds of other beasts which walk on the face of the earth, or are supposed to do so.

With the rise to power of the Mongol dynasty (1260) the taste for the religious art of India revived, but did not eclipse the expression on canvas of that love of nature for which both the Chinese and Japanese are so conspicuous. But still painting did not reach the high level to which it had attained in the earlier periods, and as of every other institution of China, we are obliged to say of the pictorial art, "the old is better." During the last dynasty, however, there were artists whose power of colouring was as great or even greater than that of any of their predecessors, so far as we are able to judge. With infinite skill and minute realism they painted figures in a way which commands just admiration.

INDUSTRIAL ARTS

HENRY CHARLES SIRR

THE embroidery of the Chinese is peculiar to themselves and is not only unequalled, but is immeasurably superior to that of any other nation; men execute the finest specimens of embroidery, which is that in which the figures, flowers, etc., are made to correspond on both sides; this is accomplished by working with two needles, placing each stitch over the one previously taken. Every end of the broidery silk is carefully worked in, and every inequality taken from it; the most beautiful specimens of embroidery come from Soo-chow-foo, and parts of the interior from which we are still excluded.

Embroidery books are in use, in which the most approved styles of embroidering, arrangement of the colours and patterns, are set forth, the various methods of embroidery and appropriate designs for each article being fully described. This book is dedicated to those "who belong to the green window," which signifies to the working-classes, as all those in China who gain their bread by embroidery are said to belong to the green window. On the title page of this embroidery-book is depicted an old man who unfolds a scroll, on which is inscribed "those who would be wealthy must be industrious"; over his head nocturnal birds are flutter-

ing, to indicate watchfulness and wakefulness; there are between two and three hundred designs in this work, the price of which was forty cash, less than fourpence.

The gold and silver filigree work of the Chinese equals any ever produced by ancient Venetian masters, and their chasing in silver is unrivalled; the extraordinary accuracy and delicacy with which figures, trees, houses and animals are delineated within a less space than a quarter of an inch, is truly astonishing.

The art of enamelling on silver is also brought to great perfection in China and we have in our possession specimens which surpass any we have ever seen produced in Genoa; their skill is particularly exemplified in the method of applying ultra-marine, which, in despite of wear and exposure to the atmosphere, never loses the beautiful brilliancy of colour which renders ultra-marine so exquisitely charming. Enamelling is executed in various districts and provinces, but the Chinese affirm that the best manufactures are confined to the neighbourhood of Nankin and Soo-chow-foo.

Glass-blowing is practised by the Chinese and the several instruments, furnaces and processes employed, remind us forcibly of the method adopted by the ancient Egyptians; glass for mirrors, bottles, vases, rings, anklets, bangles, pins for the hair and innumerable articles of all descriptions are manufactured. The rings, anklets, bangles and hairpins are coloured a bright emerald green in imitation of jade stone, which is a species of agate of various shades of green.

FEEDING SILKWORMS

The beauty, peculiarity, delicacy and depth of the carvings in ivory, tortoise-shell and sandalwood are well known wherever China is mentioned; the instruments used to carve the card-cases and ivory ornaments are a species of minute chisels, flat or bevelled at the point; some of these tools have a projecting tooth at one side to enable the workman to carve under the figures. It is by this process that many of the figures appear to be carved over lace-work; the extreme delicacy of this carving is most exquisite, exhibiting in perfection the laborious patient industry, which is invariably characteristic of the Chinese nation.

The ivory balls, which are elaborately carved and the ingenuity with which they are constructed have long excited admiration and astonishment at the artistic skill and means, by which so many concentric balls can be carved one within the other. We know not whether any one else has made the discovery but the truth is that each ball is constructed of two pieces, the edges of which are finely scraped down, the edge of one hemisphere being made to overlap its counterpart with the greatest exactitude; thus each separate ball is enclosed one within the other. The joinings are then united by a peculiarly strong cement aided by the employment of heat and pressure, and over each joining is carved various devices. Any one disposed to make the expensive trial will soon ascertain the fact, by the application of continuous liquid heat to one of these balls, which will open at the joints in due course of time.

The beautiful lacquer-ware, which is so universally

admired, is made principally near Nanking, being considered far superior to that which is made in Kwan-tung and the other provinces.

To prepare this lacquer-ware in perfection requires a lengthened period, and we have been informed by a Chinese manufacturer that, to produce a fine specimen elaborately painted, six months ought to elapse between the commencement and the termination of the work, thus affording time for each coat of lacquer to become thoroughly hardened before another is applied. Copper-ware is also extensively used, being manufactured into various articles for domestic service, such as bowls, drinking-cups, jars, etc. These utensils are painted in various styles, the most beautiful being that which is painted to resemble porcelain; the paint invariably is put over the surface in a full body, let the design be of what character it may.

There is a metal used by the Chinese which has the aspect of silver; the natives call this substance *white copper*. Pewter is also used to manufacture many articles for household use; this metal is first prepared in thin sheets and is then made into bowls, vases, jars and cups.

The shoe-shops present a very attractive appearance, as the uppers of the shoes are invariably made of silk, very frequently most elaborately embroidered in brilliant coloured silks, with glittering spangles intermixed among the embroidery. The shoes of the ladies, sometimes not more than three inches in length, have soles an inch and a half in thickness, with heels two inches in height; the

edges of the soles are painted white, both for the feminine and masculine portion of bipeds. For the soles, felt and buffalo leather is used, but both one and the other absorb and retain moisture with equal facility and avidity, consequently are ill calculated for the purpose to which these materials are applied.

The upper portion of the men's shoes are also embroidered and frequently spangled, possibly the colours are less brilliant and the spangles less numerous; the soles of the men's shoes are about three inches in thickness, very broad in the centre, gradually tapering to the toe, where it is terminated in a point, which is turned up, and these shoes are invariably made without heels.

The boots worn by the mandarins and wealthy are always made of black satin, without embroidery, the legs of these boots made much longer than requisite, to allow the satin to lie in folds about the calf of the leg; the soles are made of the same material, thickness and shape, as before described.

The paper which is prepared for fans, the painted feather fans, the fans to the figures upon which are affixed beautifully painted ivory visages, are all too familiar to need special remark. In conclusion we must observe that in all the arts and manufactures known in China (with the exception of cutlery, locks and all descriptions of steel or iron work, which are as rudely constructed and finished as possible), the natives bestow extreme care in the execution of their work.

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